



THE JOURNAL  
OF THE MOSCOW  
PATRIARCHATE



DEC 18 1981





Archbishop Leonity of Simferopol and the Crimea leading the festal procession of clerics and parishioners round the Church of St. Catherine in Feodosia on December 7, 1979, the church's patronal feast





## OF THE MOSCOW PATRIARCHATE

## ЖУРНАЛ МОСКОВСКОЙ ПАТРИАРХИИ

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# Message to A. N. Kosygin,

Chairman of the USSR Council of Ministers

*Moscow, the Kremlin*

Most esteemed Aleksei Nikolaevich, On behalf of the Holy Synod, the episcopate, the clergy and laity of the Russian Orthodox Church, and from myself personally, I extend to you heartfelt congratulations on the 35th anniversary of the victorious conclusion by the Soviet people of the Great Patriotic War against Nazi Germany.

Our hearts cherish the unfading, grateful memory of the more than 20 million of our countrymen who selflessly offered up their lives on the altar of victory, of the costly sacrifice, made by our people to preserve their freedom and independence, and to bring liberation from Nazi slavery to many European nations.

We experience a feeling of satisfaction in the knowledge that the Russian Orthodox Church, which throughout her 1000-year history has always shared the fate of our people, made her contribution towards victory during the grim years of the last war. In seeking to help avert a new world war, the threat of which, as we know, has arisen a number of times during the past few decades, our Church has been doing all she possibly can to consolidate peace and justice in international relations.

I assure you, most esteemed Aleksei Nikolaevich, that the faithful children of the Russian Orthodox Church in our country, the clergy and the laity, filled

with the holy feeling of love for the country, fully support the highly-principled peace-loving policy of our state.

We wholeheartedly support the efforts of the leaders of the Soviet Union to preserve and develop the success achieved by the states signatories of the Final Act of the Helsinki Conference toward detente and disarmament. In this respect we decisively censure the decision of the NATO Council to deploy medium-range missiles in Western Europe, a decision which would mean the further, extremely dangerous militarization of the European continent and which would pose a threat to peace on our continent.

We believe in the triumph of the policy of peaceful coexistence and cooperation among nations and in the success of a reasonable approach to problems in international life which are meeting understanding and support in the widest circles of men of good will in Europe and other parts of the world.

Most esteemed Aleksei Nikolaevich, we offer our warmest wishes for good health and continued success in your ceaseless work for the prosperity of our beloved Motherland and for the benefit of the entire Soviet people.

+ **PIMEN, Patriarch  
of Moscow and All Russia**

May 6, 1980  
Moscow

## A WREATH LAID AT THE GRAVE OF THE UNKNOWN SOLDIER

On the occasion of the 35th anniversary of the victory of the Soviet people in the Great Patriotic War, a wreath was laid on behalf of the Russian Orthodox Church at the grave of the Unknown Soldier by the Kremlin Wall. Participating in the ceremony were His Holiness Patriarch Pimen of Moscow and All Russia; Metropolitan Aleksei of Tallinn and Estonia, Chancellor of

the Moscow Patriarchate; Metropolitan Yuvenaliy of Krutitsy and Kolomozhensk; Head of the Department of External Church Relations; Archbishop Pitirim of Volokolamsk, Head of the Publishing Department; Archbishop Khrizostom of Kursk and Belgorod, Deputy Head of the DECR; Bishop Iov of Zaraty, Deputy Head of the DECR; and representatives of the Moscow clergy.



# Statement of His Holiness Patriarch PIMEN

on the 35th Anniversary of the Victory over Nazi Germany

On May 6, 1980, Patriarch Pimen of Moscow and All Russia, in connection with the forthcoming Victory Day, stated in a TASS interview:

"At the threshold of the 35th anniversary of the great victory of the Soviet people over Nazi Germany, it is with profound gratitude that we remember our valiant soldiers and all our countrymen, whose unparalleled feat on the battlefield and in the rear was crowned with freedom and independence for our country and brought peace to the nations of Europe and the entire world. We remember that this victory was attained at the cost of many millions of lives in the countries of the anti-Hitler coalition, including over 20 million Soviet citizens. Eternal and grateful memory to them!

"The sacred memory of the victims of the Second World War insistently enjoins us, survivors and new generations, to step up our efforts in the field of blessed peacemaking. This is an urgent necessity for all of us in view of the alarming situation of the world scene in the region of the states signatories to the Helsinki Agreement, which is characterized by the departure of a number of the member countries of the NATO military organization from dependence towards militarization.

"The facts indicate that the many fruits of peace gained during the Second World War and nurtured by men of good will in the past few decades in Europe and other parts of the world are now being threatened. Following the apostolic call, we must always *seek peace and ensure it* (1 Pet. 3. 11).

"The Churches of our continent, indeed everyone who considers himself a Christian, must pool efforts with all other peacemakers to prevent the revival of the 'cold', 'psychological' or any other type of warfare, and to seek a return to the only right path—the relaxation of international tension, a return to the implementation of the Final Act of the Helsinki Agreement.

"All our peacemaking efforts must now be directed at seeing to it that the forthcoming inter-state meeting in Madrid this November is a success, that it may serve to revive in the countries of

the Helsinki region not only hope for a change in international relations favourable for its peoples, but also real actions toward the development of mutually advantageous comprehensive ties between all the states comprising this region.

"Our goal must continue to be the cessation of the arms race in Europe and North America, which has become particularly dangerous following the NATO Council's decision to deploy new American nuclear weaponry in Western Europe and which is thus disturbing the balance of forces existing on our continent. It should also be our consistent goal to deal a decisive blow to those who are speculatively using the events in Afghanistan to whip up international tension and undermine stability in the world.

"I also consider it necessary to mention the fact that another glorious event in our country is being celebrated this year—the 600th anniversary of the victorious Battle of Kulikovo, which marked the beginning of our nation's liberation from foreign domination. The lessons of history speak eloquently for themselves. We remember them, and they should not be forgotten by those who, wittingly or not, are intensifying a worldwide confrontation, who continue feverishly to bolster their military potential and who consider their selfish interests above all else.

"Recently our Holy Synod adopted a special statement on the major issues in the modern-day work of the Russian Orthodox Church. This statement reads in part: 'Throughout her millenary existence the Russian Orthodox Church has been sacrificially carrying on active, versatile service for the good of our beloved Motherland, for the good of its peoples. And today her archpastors, pastors and laymen, as citizens of the Soviet Union, are actively participating in the intensive process of the development of our socialist society, joining their efforts to the efforts of both religious and non-religious compatriots in order to strengthen peace and justice in relations among nations and in support of the unwavering peace-loving policy of our Motherland.'



# Decisions of the Holy Synod

At its session on April 24, 1980, the Holy Synod chaired by the PATRIARCH and with the participation of the following members: Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine; Metropolitan Antony of Leningrad and Novgorod; Metropolitan Yuvenaliy of Krutitsy and Kolomna; Metropolitan Aleksey of Tallinn and Estonia, Chancellor of the Moscow Patriarchate; Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe; Metropolitan Nikolai of Lvov and Ternopol; Archbishop Gleb of Orel and Bryansk

**CONSIDERED:** the replacement for the Krasnodar See, vacant since the demise of His Grace Archbishop Germogen of Krasnodar and the Kuban.

**RESOLVED:** (1) that His Grace Archbishop Vladimir of Vladimir and Suzdal be appointed Archbishop of Krasnodar and Kuban;

(2) that His Grace Archbishop Serapion of Irkutsk and Chita be appointed Archbishop of Vladimir and Suzdal;

(3) that Archimandrite Mefodiy Nemtsov, of the Church of the Deposition of the Lord's Robe in Moscow, be made Bishop of Irkutsk and Chita, Administrator a. i. of the Khabarovsk Diocese; his nomination and consecration to take place in Moscow.

**HEARD:** the letters recently exchanged between His Holiness Patriarch Dimitrios of Constantinople and His Holiness Patriarch Pimen of Moscow and All Russia regarding the opening of a theological dialogue between the Local Orthodox Churches and the Roman Catholic Church.

**EXPLANATORY NOTE:** In the course of the exchange of letters between His Holiness Patriarch Dimitrios of Constantinople and His Holiness Patriarch Pimen of Moscow and All Russia concerning the preparation for the theological dialogue between the Plenitude of Orthodoxy and the Roman Catholic Church, His Holiness Patriarch Dimitrios in the supplement to his letter of November 26, 1979, gave the list of the members of the Inter-Orthodox Theological Commission, as agreed upon by the Local Orthodox Churches. Upon studying the list it became evident that the Autocephalous Orthodox Church in America and the Autonomous Orthodox Church of Japan were not included, and nothing was said about these Churches in the letter itself.

In this connection, His Holiness Patriarch Pimen on January 3, 1980, wrote to His Holiness Patriarch Dimitrios, saying among other things,

that "the importance of the questions under discussion and the decisions to be taken make it necessary that representatives of these Churches participate in the work of the Inter-Orthodox Commission. The work of the Mixed Theological Commission will be effective and fruitful only if every Local Orthodox Church is given the opportunity to make her contribution to the establishment of Christian unity". The letter concluded: "We hope that Your Holiness will take the necessary steps to ensure that the representatives of the American and Japanese Orthodox Churches are invited so that they may occupy their rightful places in the Inter-Orthodox Theological Commission on the Dialogue with the Roman Catholic Church, which undoubtedly will be to the good of Universal Orthodoxy and to the glory of the Holy Church of Christ".

On December 14, 1979, a letter arrived from His Holiness Patriarch Dimitrios, including a list of members of the Theological Commission of the Roman Catholic Church taking part in the dialogue with the Inter-Orthodox Theological Commission. When the lists of the representatives of the Roman Catholic Commission of the Inter-Orthodox Commission were collated, discrepancies were revealed: 31 and 26 members respectively; and whereas all the 31 of the Roman Catholic Commission were listed as members, the 26 participants in the Inter-Orthodox Commission were divided into members and advisers. Furthermore, the Western mass media had already reported that the first meeting of the Mixed Orthodox-Catholic Commission to open the theological dialogue would take place on Patmos from May 29 to June 4, 1980, at the invitation of the Constantinople Patriarchate. Such information had been received from the Patriarchate of Constantinople by His Holiness Patriarch Pimen.

In this connection, on March 26, 1980, His Holiness Patriarch Pimen sent a telegram to His Holiness Patriarch Dimitrios, asking that the date and place of the first meeting of the Mixed Commission be confirmed, reminding at the same time that he was still waiting for an answer to his letter of January 3, 1980 regarding the absence of invitations to the Autocephalous Orthodox Church in America and the Autonomous Orthodox Church of Japan to attend the dialogue, and expressing his perplexity over the disparity in the numbers comprising the commissions and in the membership status. Moreover, His Holiness Patriarch Pimen suggested that the success of the dialogue it would be necessary



before the Mixed Orthodox-Roman Catholic Commission met "to hold a separate meeting of Inter-Orthodox Commission to work out a common position on the questions to be discussed by the members of the delegations from Holy Local Churches".

On March 28, 1980, two letters arrived from His Holiness Patriarch Dimitrios for His Holiness Patriarch Pimen. In one of them the negative attitude of the Constantinople Patriarchate is expressed concerning the participation of the Autocephalous Orthodox Church in America and the Autonomous Orthodox Church of Japan in the Inter-Orthodox Commission, as they are "not Orthodoxly recognized" in their status. The other letter speaks of the organization of the meeting of the Mixed Commission on Patriarchal Relations from May 29 to June 4. In addition there is a proposal to hold a special meeting of the Inter-Orthodox Commission on May 30-31, when a similar meeting would be held by the Roman Catholic Commission, and to consider all the participants in the Inter-Orthodox Commission members, as in the Roman Catholic Commission. The letter, however, says nothing about the attitude of the Patriarchate of Constantinople in regard to the disparity in the number of members in the Inter-Orthodox and Roman Catholic Commissions.

RESOLVED: (1) that satisfaction be expressed in the position of His Holiness Patriarch Pimen in regard to the preparations for the Theological Dialogue between the Local Orthodox Churches and the Roman Catholic Church, as reflected in the correspondence between His Holiness and His Holiness Patriarch Dimitrios of Constantinople.

(2) that Archpriest Liveriy Voronov, professor of the Leningrad Theological Academy, be made a member of the Inter-Orthodox Commission in the Russian Orthodox Church.

(3) that the results of the discussions by the Holy Synod Commission on Christian Unity of questions relating to the participation of the Russian Orthodox Church in the forthcoming Orthodox-Roman Catholic dialogue be approved. A special note be taken of the important fact that the members of the Inter-Orthodox Commission, its chairman and secretary, were elected in conformity with the decision of the Fourth Orthodox Conference of 1968.

(4) that regret be expressed at the negative attitude of the Constantinople Patriarchate to the participation of the Autocephalous Orthodox Church in America and the Autonomous Orthodox Church of Japan in the forthcoming Orthodox-Roman Catholic theological dialogue, because this may make the acceptance of its

results by the Plenitude of Orthodoxy more difficult.

The existence of the two Local Churches—the Autocephalous Orthodox Church in America and the Autonomous Orthodox Church of Japan—in their respective status and that they belong to Orthodoxy are obvious facts. Therefore, it would be only just to separate the question of their formal recognition, if it is for some reason a problem for certain Local Churches, from the question of their participation in Pan-Orthodox acts such as the forthcoming dialogue between the Orthodox and the Roman Catholic Churches.

HEARD: the report by His Eminence Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations, on the visit of Hegumen Sergiy Fomin, representative of the Russian Orthodox Church at the Headquarters of the Christian Peace Conference in Prague, to Botswana to take part in the conference organized by the Youth Working Group of the World Council of Churches in the neighbourhood of Gaboron from February 28 to March 7, 1980, devoted to problems in Southern Africa.

RESOLVED: that satisfaction with the participation of Hegumen Sergiy in the Youth Conference in Botswana and hope that his contribution to it will serve to develop brotherly relations between young Christians of the Soviet Union and Botswana, as well as other Southern African countries and their Churches, be expressed.

HEARD: the report by His Eminence Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations, on the participation of representatives of the Russian Orthodox Church in the European Consultation of the Churches to Combat Racism which took place in Stockholm, Sweden, on March 2-9, 1980.

RESOLVED: that satisfaction be expressed with the convocation of the consultation and with the achieved results which should further increase the contribution of the European Churches, national ecumenical councils of Churches, different Christian organizations, and the Conference of European Churches to the struggle against racism in Europe and other parts of the world.

HEARD: the report by His Eminence Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations, on the visit of a youth delegation composed of teachers and students of the theological schools of the Russian Orthodox Church to the German Democratic Republic on March 3-12, 1980, at the



invitation of the Youth Commission of the Federation of the Evangelical Churches in the GDR, to get acquainted with the life of theological schools and Local Churches there.

RESOLVED: (1) that satisfaction with the visit and the conviction that it will serve to develop further brotherly relations between the Russian Orthodox Church and the Churches in the GDR and the Federation in general, be expressed.

(2) that gratitude be expressed to the Youth Commission of the Federation of the Evangelical Churches in the GDR, to the leadership and members of the faculties, as well as to the students of the theological schools, for the cordial reception and hospitality accorded the youth representatives of the Russian Orthodox Church.

HEARD: the report by His Eminence Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, head of the Russian Orthodox delegation, on the Fifth Theological Conversations between the Russian Orthodox Church and the Roman Catholic Church which took place at the Odessa Theological Seminary from March 13 to 17, 1980.

RESOLVED: (1) that the results of the Fifth Theological Conversations between representatives of the Russian Orthodox and the Roman Catholic Churches on the main theme "The Local Church and the Church Universal", be accepted with satisfaction.

(2) that the position of the Russian Orthodox delegation at the conversations be approved.

(3) that the importance be noted of the fact that the theme considered at the conversations was of a doctrinal nature.

(4) that satisfaction be expressed that the conversations had passed in a brotherly atmosphere which allowed the sides to present their positions in a candid way.

(5) that the continuation of the many-year theological dialogue of the two Churches be considered useful, as promoting the strengthening of bilateral brotherly relations between the Roman Catholic and the Russian Orthodox Churches, and unquestionably very useful for the forthcoming Pan-Orthodox-Roman Catholic theological dialogue.

HEARD: the report by His Eminence Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations, on the visit of His Grace Archbishop Vladimir of Vladimir and Suzdal, as a member of the delegation of the Christian Peace Conference, to the People's Republic of Mozambique, on March 19-26, 1980, at the invitation of the Christian Council of Mozambique.

RESOLVED: (1) that satisfaction be expressed with the participation of His Grace Archbishop

Vladimir of Vladimir and Suzdal in the trip to Mozambique as a member of the CPC delegation.

(2) that hope be expressed that the trip will serve to develop brotherly relations between the Christians of our countries and strengthen the friendship of the peoples of Mozambique and the USSR.

(3) that gratitude be expressed to the Christian Council of Mozambique for the friendship and hospitality accorded the representative of the Russian Orthodox Church.

HEARD: the report by His Eminence Archbishop Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations, on the visit of Archbishop Pitirim of Vladimir and Suzdal, Head of the Publishing Department of the Moscow Patriarchate, to England on March 27, 1980, to attend the Enthronization of the bishop Robert Runcie of Canterbury.

RESOLVED: that the report be acknowledged.

HEARD: the report by His Eminence Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, Chairman of the Continuation Committee of the Christian Peace Conference, on the enlarged session of the Presiding Board, which took place at Haus Begegnung of the Academy of the Evangelical Church in Rhineland, near Mülheim, FRG, April 9 to 11, 1980.

RESOLVED: (1) that the results of the session be reflected in the final documents worked out by the participants, and, in particular, in the statement addressed to the Churches under the title "For New Hope and Courage in the Christian Work", and in the documents, approved by the session and related to the forthcoming session of the CPC Continuation Committee in March, GDR, on October 13-17, 1980, be approved.

(2) that the position of the Russian Orthodox participants in the meeting be approved.

(3) that satisfaction be expressed with the objective view taken by the participants in the session regarding the present alarming situation in the so-called Helsinki region, aggravated by the NATO decision to deploy medium range missiles in a number of West European countries, and with the hopes placed in the forthcoming Madrid meeting in November of the signatory states of the Helsinki Final Act, to the successful outcome of which the Churches and Christians of Europe and North America are called to contribute.

(4) that satisfaction be expressed with the objective assessment of the present situation in Afghanistan, as expressed in the statement of the Churches by the participants; and of



tional developments in this connection, in-  
ing the unprecedented intention of the Pre-  
t Carter Administration to boycott the Mos-  
Olympic Games.

that heartfelt gratitude be expressed to  
resident of the Evangelical Church in Rhein-  
Dr. Karl Immer, for his and his colleagues'  
tality accorded the representatives of the  
an Orthodox Church during their stay in  
RG.

its session on April 29, 1980, the Holy  
d chaired by the Patriarch and with the  
members,

ARD: the report by His Eminence Metro-  
an Yuvenaliy of Krutitsy and Kolomna, Head

of the Department of External Church Relations,  
on the Exarchate of Central and South America.

RESOLVED: that Archpriest Zinoviy Palzhok be  
sent to Argentina for pastoral ministry at the  
Exarchate of Central and South America.

HEARD: the report by His Eminence Metro-  
politan Yuvenaliy of Krutitsy and Kolomna, Head  
of the Department of External Church Relations,  
on the Exarchate of Central Europe.

RESOLVED: that Archpriest Stefan Gladysch-  
chuk, of the Minsk Diocese, be sent for pasto-  
ral ministry to the Exarchate of Central Europe  
and serve in the Church of St. Simeon of the  
Holy Mountain in Dresden, GDR.

## **The 10th Anniversary of the Autocephalous Orthodox Church in America**

**[Exchange of Telegrams]**

**To His Holiness Patriarch PIMEN**

*Moscow*

Your Holiness, Christ is risen! On the 10th anniversary of the *tomos* granting autocephaly to the Orthodox Church in America we remember with joyful prayer and deep gratitude the Holy Church of Russia which planted the Orthodox Faith in America, nourished it with her saints and missionaries, and ten years ago acknowledged the Orthodox Church in America as her Sister Church, autocephalous and fully independent. May the Lord sustain the Churches of Russia and America in their holy mission as witnesses of Christ Who is the Way, the Truth and the Life. Holy Hierarch, our Father Innocent, pray to God for us! Venerable Father German, pray to God for us!

**+Metropolitan THEODOSIUS**

*New York, April 16, 1980*

**To His Beatitude THEODOSIUS, Archbishop of New York  
and Metropolitan of All America and Canada**

*New York*

Your Beatitude, Christ is risen indeed! Our heartfelt gratitude for your telegram, we prayerfully join you in celebrating the 10th anniversary of the autocephalous life of the Holy Orthodox Church in America, the beloved daughter and deeply esteemed sister of the Russian Orthodox Church. Thanking the Giver of All Bounties, our Lord, for His abundant heavenly mercies bestowed upon the Russian and American Orthodox Churches, we fervently pray that He may be their Helper and Guide in the years to come.

With love in the Risen Christ and brotherly regards,

**+PIMEN, Patriarch of Moscow and All Russia**

*Moscow, April 21, 1980*



## The Meeting of the Holy Synod Commission on Christian Unity

On April 22-23, 1980, at the residence of the Head of the Department of External Church Relations in Serebryany Bor, Moscow, the regular meeting of the Holy Synod Commission on Christian Unity was held. The meeting was chaired by Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, the chairman of the commission.

The meeting considered the forthcoming World Conference of the World Council of Churches "World Mission and Evangelism" to be held in May this year in Melbourne, Australia, and the Fifth Theological Conversations between representatives of the Russian Orthodox Church and the Evangelical Lutheran Church of Finland to be held in June this year in Turku, Finland.

The members of the delegations to Melbourne and Turku, headed by Metropolitan Antony of Leningrad and Novgorod, also participated in the discussion.

The commission then considered the results of the Fifth Theological Conversations between representatives of the Russian Orthodox and Roman Catholic Churches which was held in Odessa in March this year, and questions dealing with the preparations for the theological dialogue between the Local Orthodox Churches and the Roman Catholic Church which will begin at the end of May this year on Patmos, Greece. The commission discussed some questions pertaining to the preparation for the Holy and Great Council of the Eastern Orthodox Church. The consideration of the "Diaspora" theme was continued.

## Archbishop Pitirim's Visit to Sweden

Archbishop Pitirim of Volokolamsk, Head of the Publishing Department of the Moscow Patriarchate, visited Sweden from January 27 to February 5, 1980, at the invitation of the Sweden-USSR Friendship Society. Archbishop Pitirim visited Stockholm, Uppsala and Göteborg. He met the President of the Sweden-USSR Society, Ms. Eva Palmer, and the leadership of the society, as well as the representatives of ecclesiastical and secular circles of the country. He delivered lectures and gave press conferences.

On January 28, Archbishop Pitirim met Dean Turwald Chelstad of the Theological Department of the Uppsala University, and the faculty members.

On January 30, in Stockholm, Arch-

bishop Pitirim met Archbishop Sundby, Primate of the Church of Sweden, and the bishops of the Church of Sweden, who had arrived for the annual meeting of the synod.

On February 2, in Göteborg, Archbishop Pitirim paid a visit to Bishop Bertel Görtner of Göteborg.

P. V. Klimenko, Consul General of the USSR in Göteborg, gave a reception in honour of Archbishop Pitirim, which was attended by representatives of the Church of Sweden, the city magistracy, cultural and business circles.

On Sunday of February 3, in Stockholm, Archbishop Pitirim celebrated Divine Liturgy in the Church of St. Sava the Archbishop of Serbia (Serbian Patriarchate).

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### CHRONICLE

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At the invitation of the President of the Department of External Church Relations of the Evangelical Church in Germany (FRG) Dr. Hans-Joachim Held, Archbishop Pitirim of Volokolamsk, Head of the Publishing Department of the Moscow Patriarchate, was in the Federal Republic of Germany from February 28 to March 8. Archbishop Pitirim visited Frankfurt am Main, Hanover, Bonn, Stuttgart, Munich and Düsseldorf, getting acquainted

with the information service of the Evangelical Church in Germany. Dr. W. Hessel, Director of the Evangelical Press-Service, met the archbishop.

Dr. Hans-Joachim Held, President of the Department of External Church Relations EKD, gave a reception in honour of Archbishop Pitirim in Frankfurt am Main. Among the participants at the reception were staff members of the



# Demise of the Head of Mongolian Buddhists

The Most Venerable Bandido Hambo Lama Samaagyn Gombojav, Head of the Buddhists of Mongolia, President of the Asian Buddhists Conference for Peace, passed away in Ulan Bator, Mongolian People's Republic, on April 10, 1980. The following telegrams of condolences were sent:

to the Venerable, **DAMBAJAV**, Deputy Hambo Lama

*Ulan Bator, MPR*

Upon the demise of the Most Venerable Bandido Hambo Lama Gombojav, President of the Asian Buddhists Conference for Peace, we offer our sincere condolences. We shall always remember the deceased as a tireless and active worker in the field of peacemaking and inter-religious co-operation.

+**PIMEN**, Patriarch of Moscow and All Russia

*Moscow, April 11, 1980*

My heartfelt condolences on the demise of the head of Mongolian Buddhists and President of the Asian Buddhists Conference for Peace, the Most Venerable Bandido Hambo Lama Gombojav, who was well known for his zealous and indefatigable efforts in defence of peace, and for fraternal cooperation with representatives of other religions and the Russian Orthodox Church.

With brotherly respect,

+**YUVENALIY**, Metropolitan of Krutitsy and Kolomna, Head of the Department of External Church Relations of the Moscow Patriarchate

*Moscow, April 11, 1980*

Deputy Hambo Lama Dambajav thanked them for their condolences in his telegrams sent in response from Ulan Bator on April 21.

ment, representatives of the Press-Service of EKD and of other departments of the EKD, and representatives of the clergy of the EKD in this Pastor Dr. Martin Niemöller, the winner of Lenin Prize "For Promoting Peace Among Nations" was also present at the reception.

When visiting Hanover, Archbishop Pitirim was guest of the Loccum monastery. There he attended the divine service which was led by Bishop Dr. Eduard Lohse, of the Evangelical Lutheran Church of Hanover, Ratsvorsitzender der EKD. After the divine service there was a fraternal feast. Archbishop Pitirim also attended a divine service in the Church of St. Sava of Serbia (Serbian Patriarchate) and met Bishop Lavrentije of Western Europe. After the service, Bishop Lavrentije gave a luncheon in honour of the Archbishop.

In Bonn, Archbishop Pitirim paid a visit to the Embassy of the USSR and was received by the USSR Ambassador to the FRG, V. S. Semyonov. W. Hessler was present at the reception.

In Düsseldorf, Archbishop Pitirim visited the diocesan administration of the Russian Orthodox Church and met the superintendent dean of the diocese, Archimandrite Longin Talpin, and the clergy of the Düsseldorf Diocese.

\* \* \*

At the House of Friendship with the peoples of foreign countries, on April 24, 1980, the Third All-Union Conference of the USSR-Cyprus Friendship Society took place to hear reports and to elect new officials. Bishop Iov of Zaisan, Deputy Head of the Department of External Church Relations, attended the conference.

Academician M. Ya. Studenikin was re-elected the President of the Society, while Metropolitan Yuveneriy of Krutitsy and Kolomna, Head of the Department of External Church Relations, was re-elected Vice-President.

Bishop Iov was elected a member of the board.







## Services Conducted by His Holiness Patriarch PIMEN

### APRIL

On **April 3 (March 21)**, Maundy Thursday, His Holiness Patriarch Pimen celebrated Divine Liturgy, and afterwards led the Commemoration of the Washing of Feet in the Patriarchal Cathedral of the Epiphany. His Holiness attended Matins on the eve in the Domestic Chapel of the Vladimir Icon of the Mother of God at the Patriarchate.

On **April 4 (March 22)**, Good Friday, His Holiness the Patriarch conducted the Office of the Bearing Forth of the Epitaphion in the Patriarchal Cathedral.

On the eve, His Holiness read the Twelve Gospels of the Passion of Our Lord Jesus Christ in the same cathedral.

On **April 5 (March 23)**, Holy Saturday, Patriarch Pimen celebrated Divine Liturgy and, on the eve, led the Office of the Burial of the Epitaphion.

In the morning of **April 6 (March 24)**, the Feast of Christ's Resurrection, His Holiness conducted Paschal Matins and celebrated Divine Liturgy in the Patriarchal Cathedral.

On **April 7 (March 25)**, Easter Monday, the Feast of the Annunciation of the Mother of God, Patriarch Pimen celebrated Divine Liturgy and, on the eve, conducted All-Night Vigil in the Patriarchal Cathedral.

In the evening, His Holiness Patriarch Pimen received paschal greetings in the same cathedral. Metropolitan Yuvenaliy of Krutitsy and Kolomna; Archbishop Vladimir of Dmitrov; Archbishop Kiprian; Bishop Iov of Zarsk; Archimandrite Ieronim, Father Superior of the Trinity-St. Sergiy Lavra; Archimandrite Niphon, representative of the Antiochene Patriarch to the Moscow Patriarch; Archimandrite Naum, representative of the Bulgarian Patriarch

to the Moscow Patriarch, arrived to congratulate His Holiness.

On **April 8 (March 26)**, Easter Tuesday, the Feast of the Iberian Icon of the Mother of God, Patriarch Pimen celebrated Divine Liturgy in the Cathedral of the Resurrection in Sokolniki, Moscow, where there is a deeply venerated Iberian Icon of the Mother of God.

On **April 10 (March 28)**, Easter Thursday, His Holiness led Divine Liturgy and, on the eve, Paschal Vespers and Matins in the Refectory Church of St. Sergiy in the Trinity-St. Lavra.

On the eve, Patriarch Pimen received Paschal greetings from the brethren, teachers and students of the Moscow Theological Academy and Seminary in the Holy Trinity Cathedral.

**April 12 (March 30)**, Easter Saturday, On the eve, His Holiness conducted Paschal Vespers and Matins in the Patriarchal Cathedral.

On **April 13 (March 31)**, the 2nd day after Easter, of St. Thomas the Apostle, and on **April 20 (7)**, the 9th day after Easter, of the Holy Prophet Isaiah, Patriarch Pimen celebrated Divine Liturgy and, on the eve, conducted All-Night Vigil in the Patriarchal Cathedral.

**April 15 (2)**, Radonitsa (commemoration of the dead). On the eve, His Holiness attended evening service in the Patriarchal Cathedral.

**April 17 (4)**, the 10th anniversary of the death of His Holiness Patriarch Aleksiy († April 17, 1970), His Holiness Patriarch Pimen said a panikhida at the tomb of Patriarch Aleksiy in the Church of All the Saints, Who Sleep in the Land of Russia, below the Dormition Cathedral of the Trinity-St. Sergiy Lavra.



## Easter Greetings to His Holiness Patriarch PIMEN

On the evening of April 7, 1980, the second day of the Feast of Holy Easter, His Holiness Patriarch Pimen received Easter greetings at the Patriarchal Cathedral of the Epiphany.

Following Paschal Vespers and a Great Moleben with the singing of "Many Years" in honour of the Primate of the Russian Orthodox Church, Metropolitan Yuvenaliy of Krutitsy and Kolna congratulated His Holiness Patriarch Pimen on the feast, then exchanged Easter eggs with His Holiness. It is the custom. His Holiness Patriarch Pimen delivered an address in response.

### Easter Greetings of Metropolitan YUVENALIY

Your Holiness, CHRIST IS RISEN! Your festal message has once again brought us to the celebration of Christ's Resurrection.

Today the whole world, Christians of East and West, are celebrating the Resurrection of Christ. But this feast is particularly felt in the Russian Orthodox Church, in Holy Russia, where the Risen Lord is in the heart and because of it the indomitable and profound faith in our own resurrection, the future life, is confirmed.

Every time I have the great joy, on Easter or Christmas, of greeting Your Holiness. I want, if only briefly, to talk about something near and dear to all of us, something which is in all our minds and hearts.

On this great day of Holy Easter, Your Holiness, I would like to mention the fact that our Holy Church, indeed all who love you, are preparing to celebrate your 70th birthday. A special synodal commission is preparing this feast of the Church, because any event in the life of her Primate concerns the life of the Church. During the jubilee days you will hear many heartfelt sentiments, but today I feel the need to assure Your Holiness that we all realize the responsible mission being shouldered by the Primate of the

Church, the First Bishop of the Land of Russia.

We are all sincerely trying to do our best to assist Your Holiness in your responsible work of the Holy Church. Archpastors and pastors, especially your multi-million flock, your loving spiritual children, ardently, sincerely, and with all their hearts pray to the Lord constantly that He may strengthen Your Holiness in your great service of the Holy Russian Church and of our dearly beloved Motherland.

I would also like to mention the fact that, as the spiritual successor of our God-Bearing Father St. Sergiy, Hegumen of Radonezh and Miracle Worker of All Russia—for you are the Holy Archimandrite of the Trinity-St. Sergiy Lavra—another all-Russian event concerns you as well. I am referring to the celebration which all of Russia and the Russian Orthodox Church is preparing for—the 600th anniversary of the Battle of Kulikovo.

Six hundred years ago, the cloister of St. Sergiy and its hegumen inspired Grand Duke Dimitriy Donskoi and the Orthodox Russian army to fight Russia's enslavers. It was an expression of the patriotic service of our Holy Church. History knows that this service has continued for almost a millennium; and not only history, but also the older generation of Russian people, including those present here, remember and can never forget how the Russian Orthodox Church prayed and rallied the nation to victory in the last war. Figuratively speaking, it can be said that to this day, even in peacetime, the feat of St. Sergiy Lavra accomplished 600 years ago, the patriotic service, is being carried on by the Russian Orthodox Church headed by Your Holiness.

On this joyous and salvific day of the Lord's Pascha, allow me, Your Holiness, to extend to you heartfelt congratulations on behalf of the Holy Synod and synodal institutions, the episcopate and monasteries, the Church podvoryes and theological schools, the Moscow Diocese and your multi-million flock and those your spiritual children who



are filling this cathedral today, as well as all the faithful children in diaspora.

Today, I recall a Gospel event which was read during Divine Liturgy on Holy Saturday. The Holy Myrrhophores did not find their Divine Teacher in the Sepulchre. The Angel of the Lord told them: *He is not here: for he is risen,... go quickly, and tell his disciples that he is risen from the dead...* And they departed *quickly from the sepulchre with fear and great joy; and did run to bring his disciples word. And as they went... Jesus met them, saying, All hail..... Then said Jesus unto them... go tell my brethren* (Mt. 28. 6-10).

The circumstances of today's greeting of Your Holiness remind me a great deal of that holy, enthralling moment. All of us—archpastors and pastors and the faithful—following the dictates of our hearts, have rushed to your cathedral church to bring you Easter tidings and to express our heartfelt sentiments, ourselves having spiritually experienced on this Paschal Night the meeting with the living God, with the Risen Christ.

Beloved and holy Vladykas, dear fellow pastors, beloved brothers and sisters, let us fully bring to fruition the yearning of our hearts, let us not be silent at this moment, when we all want to greet His Holiness; let us loudly say CHRIST IS RISEN! three times to the Primate of the Russian Church, infusing these words with our profound, prayerful and sincere wishes for him.

CHRIST IS RISEN! CHRIST IS RISEN! CHRIST IS RISEN!

#### Address of His Holiness Patriarch PIMEN

Your Eminence, I thank you for your extensive and pithy oration!

I thank you for your Holy Easter greeting, which you extended to me personally and on behalf of the episcopate, clergy and laity. This greeting is of great importance for me, because it testifies not only to the memory but also to the incessant prayers of the holy hierarchs, the clergy and the laity of our Church. I always feel these prayers, and they help me in many ways.

I always feel the aid of St. Seraphim of Radonezh, of whom you spoke, he is our intercessor. It is not for nothing that we sing "Forget not for didst promise to visit thy children Sergiy, our father!"

I will dwell briefly on a fact mentioned today—my 70th birthday—Seventy—it is the evening of my life. And I would like all to pray that the evening of my life pass in a peaceful fashion, peacefully and without sin, that the Lord give me strength to labour for the cause of peace, for ecclesiastical work, and to strengthen the people of our faithful, so that the fire of the Risen Christ our Saviour may burn in the heart of every believer. I think my thoughts will be shared by the Vladykas, the clergy and the God-loving faithful.

I shall not monopolize your attention any longer; I would like once again to thank you for your greeting and to wish all of you good health and God's aid in your work for the benefit of the Holy Russian Orthodox Church.

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The Cathedral and other clerics, patriarchal hypodeacons inspired by the sticheron "Rejoice, O people..."

As the cathedral choir sang Easter canticles, His Holiness received greetings, accompanied by the traditional exchange of paschal eggs, from Archbishop Vladimir of Dmitrov; Archbishop Kiprian, Bishop Iov of Zarsk; Protopresbyter Matfei Stadnyuk, secretary to His Holiness Patriarch Pimen; Archimandrite Ieronim, Father Superior of the Trinity-St. Sergiy Lavra; Archimandrite Niphon, representative of the Patriarch of Antioch to the Patriarch of Moscow; Archimandrite Naum, representative of the Patriarch of Bulgaria to the Patriarch of Moscow; deans, rectors, clerics, churchwardens, members of the councils of Moscow dioceses, staff members of the departments and offices of the Moscow Patriarchate and many of Moscow's faithful.



# Tenth Anniversary of His Holiness Patriarch Aleksiy's Demise

## A PRAYERFUL COMMEMORATION OF THE LATE FIRST BISHOP

April 17, 1980, will be ten years since the blissful demise of His Holiness Patriarch Aleksiy; his quarter of a century service in the lofty dignity of First Bishop of the Russian Orthodox Church has been the most intense and fruitful in the history of our Church.

With the blessing of His Holiness Patriarch Pimen, a commemoration service for the late Patriarch was held in the churches of the Moscow Patriarchate.

The anniversary was reverently commemorated by the Primate of the Sister Orthodox Church of Georgia.

In his telegram, addressed to His Holiness Patriarch Pimen, His Holiness and Beatitude Catholicos-Patriarch Liya II recalls with deep respect the primatial activities of Patriarch Aleksiy.

Patriarch Aleksiy's tomb, so dear to all Russian Orthodox, is in the crypt of the Church of All the Saints Who Shone Forth in the Land of Russia beneath the Dormition Cathedral at the Trinity-St. Sergiy Lavra.

His Holiness Patriarch Pimen arrived at the Lavra on the eve of the memorable date. At the tomb of Patriarch Aleksiy, he led the prayers for the repose of the soul. With His Holiness were Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe; Archbishop Vladimir of Dmitrov, Rector of the Moscow Theological Academy and Seminary; Archimandrite Ieronim, Father Superior of the Trinity-St. Sergiy Lavra, and the Lavra brethren. On the day of the anniversary, His Holiness led the panikhida there. Present were Archbishop Vladimir of Dmitrov, Archbishop Sergiy (now retired at the Lavra), Archimandrite Ieronim, the father superior, the brethren of the Lavra, the teaching staff and students of the Moscow theological schools, as well as staff members of the Moscow Patriarchate and its departments.

After Divine Liturgy, Archimandrite Ieronim with the Lavra brethren said a panikhida at the tomb of Patriarch Aleksiy. Canticles for Easter and for the repose of the soul sounded far into the night at the tomb of the late Patriarch.

The Parastasis was led on the eve in the Patriarchal Cathedral of the Epiphany in Moscow by its dean, Protospyter Matfei Stadnyuk, assisted by the cathedral clergy.

On the following day, Divine Liturgy was celebrated there by Metropolitan Yuvenaliy of Krutitsy and Kolomna assisted by an assembly of the cathedral clergy and staff members in Holy Orders of the Moscow Patriarchate and the Department of External Church Relations.

After the Liturgy, Metropolitan Yuvenaliy and Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe, held a panikhida assisted by numerous clerics.

Before the panikhida, Metropolitan Yuvenaliy delivered an address calling on the worshippers to commemorate reverently the late First Bishop.

### Metropolitan YUVENALIY's Address

"Your Eminence, venerable fathers, brothers and sisters beloved in the Lord,

#### CHRIST IS RISEN!

"Ten years ago today, on April 17, 1970, at 21 hours 40 minutes, Friday in the 6th week of Lent, the Primate of the Russian Orthodox Church, His Holiness Patriarch Aleksiy of Moscow and All Russia, departed to the Lord in the 93rd year of his life and the 26th year of his primatial ministry.

"Today, at the place of his burial in the Lavra of St. Sergiy, His Holiness Patriarch Pimen is offering up prayers for His Holiness Patriarch Aleksiy, of



blessed memory, while he has given his blessing to us to say fervent prayers here in the cathedral to mark the 10th anniversary.

"In our memory lives the image of the Starets-Patriarch, the Starets-patriot, the Starets-First Bishop of the Land of Russia, and I am sure that at this sacred hour each of you has a lot of memories of His Holiness the Patriarch that you would like to share with others. And I, too, would like to say a few things that cannot be effaced from our memories.

"Especially stirring is the memory of His Holiness in this cathedral where he had often fervently officiated at divine services over the twenty-five odd years. There was something touching and significant in the fact that His Holiness Patriarch Aleksiy officiated for the last time in this cathedral on the eve of the Feast of the Presentation of Our Lord in 1970. Here, from this holy spot, as though completing his primordial path before God and men, in a weakening voice he read for the last time the lesson of the day, the second chapter from the Gospel. According to St. Luke—St. Simeon's prayer: *Lord, now lettest thou thy servant depart in peace, according to thy word* (2. 29). And during All-Night Vigil on the eve of Palm Sunday, he was with us for the last time in his cold remains. His Holiness Patriarch Aleksiy, before leaving the Patriarchate on the eve of the Presentation of Our Lord, opened the Holy Gospel in his chamber at the place to be read during All-Night Vigil. And any who entered his chamber afterwards saw with deep emotion the Holy Gospel opened at the place where it says: *Lord, now lettest thou thy servant depart in peace, according to thy word.*

"In the May and June issues of 1970, *The Journal of the Moscow Patriarchate* carries an article which describes in detail the last days, hours and minutes of the earthly life of His Holiness Patriarch Aleksiy.

"I recall vividly, as though it was yesterday and not ten years ago, all that we had suffered at that sorrowful hour for all of us. Lent had drawn to a close and we were preparing to enter Holy Week. That evening Metropolitan Nikodim of Leningrad and Novgo-

rod, who had returned from Peredel'no [the Patriarch's residence] to the Moscow residence in Serebryany Bory, told us that His Holiness's end was drawing near. Vladyka Nikodim was the last to be received by His Holiness of blessed memory, in this life.

"Soon there was a telephone call telling us the sad news. I remember how we, together with Metropolitan Nikodim, proceeded immediately to Peredel'no where, with others who had arrived, we did what was expected of us according to ecclesiastical custom: vested him in his white hierarchal vestments, held a panikhida and for the last time put into the hands of the First Bishop the lighted dikerion and trikerion, and with his hands made the Sign of the Cross. It was his last blessing to the Russian flock, to the Land of Russia. Then began the reading of the Holy Gospel alternately.

"The life of the First Bishop, of blessed memory, was inalienably linked to the life of the entire Russian Orthodox Church, therefore it is impossible, while commemorating His Holiness Patriarch Aleksiy, not to speak of the life of the Russian Orthodox Church in the quarter of a century. Why, that is a whole generation! And so many stirring things have happened in the life of our Church in that period.

"Before his enthronization on the Patriarchal Throne, His Holiness Aleksiy had suffered the horrors of the last war with his flock. As a good shepherd he remained with his flock in blockade in Leningrad. But it was as the First Bishop that he rejoiced and triumphed over the victory in 1945, and blessed the peoples of our country to labour for peace and lead a pious Christian life. He raised his voice then in appeal that there should never be war again; he was never silent in all the twenty-five years struggling against the cold war, to prevent the start of another annihilating war.

"Much could be said of those twenty-five years. I shall only say briefly that it was a period of the restoration of our Church life; the restoration of the churches ruined by war, and the opening of theological schools for the training of pastors of the Church. It was a period when the internal schism



Renovationism) was completely overcome and the schisms of the Russian Orthodox Church abroad were healed. This was a period when fraternal and friendly relations were established with Orthodox and non-Orthodox Churches in our country, the establishment of inter-religious cooperation for the well-being and benefit of our Motherland; and it was a time when relations with Orthodox and non-Orthodox Churches in the world began to flourish rapidly. "His Holiness Patriarch Aleksey travelled to many countries to develop fraternal relations with Churches and peoples abroad, but most of all we cannot forget his pilgrimage to the Holy Land, to the Lord's Sepulchre, and the other shrines revered by the whole of Christianity."

"The history of the Russian Church records that in this period the Russian Orthodox Church opened wide her arms to embrace all our separated brothers; she joined the World Council of Churches in order to seek the lost paths to unity with all the Christians of the world; she began to work in the Conference of European Churches; she participated constantly and steadily in the activities of the Christian Peace Conference, an organization that unites many Christians of the world seeking to establish peace on earth."

"The twenty-five years were a time when normal relations grew between the Church and State. Regarding the view of His Holiness Patriarch Aleksey on the civic duty of Christians, typical are the words in the Patriarchal Message of February 4, 1945, saying: 'A good Christian can only be one who is a good and loyal son of his country, ready to sacrifice all for its glory and prosperity.' The four orders of the Red Banner of Labour, which Patriarch Aleksey received from the government as the Primate of the Russian Orthodox Church, are an historical testimony of the establishment of good and normal relations between the Church and State."

"In his funeral oration on the theme: 'Blessed is the way in which thou shalt walk today, O soul; for a place of rest is prepared for thee', the Locum Tenens of the Patriarchal See, Metropolitan Pimen of Krutitsy and Kolomna (today

His Holiness the Patriarch) mentioned among other things: 'We all know and believe that the path taken by His Holiness the Patriarch will be blissful and will lead to the place of eternal rest, to the abode of all the righteous, in the Kingdom of Heaven'."

"We are marking the 10th anniversary of the demise of His Holiness Patriarch Aleksey at Easter time when the Holy Church affirms again and again our faith in the immortality of the soul, faith in Eternal Life. And we all firmly believe and feel in our hearts that in the eyes of the Lord all are alive. So now, during the panikhida, we shall not only pray for the repose of His Holiness Patriarch Aleksey, of blessed memory, but we shall pray to him as he is alive, as an intercessor before the Lord, that he help us in our service of the Holy Church, and to attain virtue and life eternal in the Kingdom of Heaven."

"This is what I wanted to tell you, brothers and sisters, from the bottom of my heart before this panikhida when we are marking the 10th anniversary of the blissful demise of the Primate of the Russian Orthodox Church. Amen."

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In the Church of the Resurrection (Voskresenie Sloveschcheye) on Nezhdanova Street in Moscow, Archbishop Pitirim of Volokolamsk, Head of the Publishing Department of the Moscow Patriarchate, assisted by staff members of the Publishing Department in Holy Orders, celebrated Divine Liturgy followed by a panikhida for the Patriarch, of blessed memory. Before the panikhida Archbishop Pitirim delivered an address.

Over thirty years before being elected the Primate of our Holy Church, Patriarch Aleksey was performing episcopal service in the Leningrad and Novgorod dioceses. From there, in 1945, he was called by the Council of the Russian Orthodox Church to be the 13th Patriarch of All Russia.

On April 17, with the blessing of Metropolitan Antony of Leningrad and Novgorod, Divine Liturgy and a panikhida were conducted in the parishes of his dioceses. Metropolitan Antony ce-



lebrated Divine Liturgy and said prayers for the departed in the Domestic Chapel of the Dormition of the Most Holy Mother of God at the metropolitan's residence.

The prayers of the Russian Church for this wise and good hierarch, is a

pledge that the late First Bishop, even in his blissful life, is interceding for his flock before the Throne of the Protector, "that we may lead a quiet and peaceable life in all godliness and honesty."

D.

## "THE REMEMBRANCE OF HIM IS FROM GENERATION TO GENERATION"

Ten years have passed since the demise of our venerable First Bishop of the Russian Orthodox Church, His Holiness Patriarch Aleksiy. Time does not efface the memory of such great men, true servants of Christ's Church. The name of Patriarch Aleksiy has entered the annals of our Church as the name of a magnificent ecclesiastical leader, with which a whole epoch in the life of the Russian Church is linked.

Memory of Patriarch Aleksiy brings us to the time when he lived and worked, and makes alive his very personality.

The life of Patriarch Aleksiy was closely linked to the Lavra of St. Sergiy. It is providential that His Holiness Patriarch Aleksiy is buried in the crypt of the Dormition Cathedral at the Lavra. The only one of the 13 Patriarchs of our Church to be buried in the Lavra of St. Sergiy—the spiritual centre of Orthodox Russ. The Lavra was his spiritual cradle. It was there that as a youth, as His Holiness used to recall, he found the heart of Russian spiritual life.

His parents, renowned people of their time, often brought the young Sergiy to the Lavra to receive Holy Communion and to pray at the shrine of St. Sergiy, his patron saint. "The very name given to me at birth and Baptism," Patriarch Aleksiy told us, "the name of St. Sergiy shows that my parents placed me under the protection of the prayers and blessing of St. Sergiy."

The flame of faith in and love for Christ burning at the shrines of St. Sergiy's Lavra, flared up and never died in the heart of the future Patriarch. It illumined his arduous and long life to the very end.

He used to speak of those distant years with heartfelt warmth: "I recall with a special feeling our family trips to the shrine of St. Sergiy as a child and youth. When I grew up, I journeyed to the Lavra by myself on portentous days in my life and always found comfort at the shrine of St. Sergiy."

Even after the years of study at the lycée and service in the army, Sergiy Simansky was drawn to the spiritual medium so familiar to him since childhood. His Holiness the Patriarch used to recall with love and gratitude the confessor and teacher of Scripture at the lycée, Archpriest Ioann Soloviyev, Magister of Theology, who awoke in him a desire for religious life. "I wanted to become," the Patriarch said, "a student at the Moscow Theological Academy, which was located at that time in the Lavra of St. Sergiy."

The Lord blessed the new path of the youth. While studying theology at the academy he pondered deeply over the questions of religious life.

He took monastic vows without hesitation. At the Gethsemane Skete of the Lavra, Sergiy Simansky, a second-year student at the academy, was professed. He was named after St. Aleksiy the Metropolitan of Moscow, whom he imitated in life and labour. Through Divine Providence, Monk Aleksiy became later the successor to his patron saint when he was elected to the Primatial See of Moscow. The rector of the academy, Bishop Arseniy Stadnitsky, in his exhortation addressed to the newly professed monk, stressed the importance of monastic responsibilities and noted the holiness of the place where he was taking his vows—the Lavra sanctified by the acts of its God-bearing founder.



"I shall set before you as a model our St. Sergiy, the great ascetic of Russia," exhorted the distinguished hierarch, "in whose cloister we have the happiness of residing and whose name you bore in the world. Who does not know his humble ascetic life, his influence over the great ones of this world, an influence that has lasted for 500 years, from generation to generation?" *Bogoslovsky Vestnik*, 1902, Vol. 1, March, p. 134).

The Trinity Cathedral at the Lavra became very dear and memorable for the future Patriarch, for there he was ordained presbyter by his beloved mentor and teacher, Bishop Arseniy, the rector. This same bishop wise-in-God also took part later in the episcopal consecration of Archimandrite Aleksiy.

The new obediences placed upon Archimandrite Aleksiy seemingly separated him from his cloister—he was assistant rector of the Pskov, and then rector of the Tula and Novgorod seminaries, however, the Lavra of St. Sergiy was deeply implanted in his heart. "In all the days of my ministry," His Holiness said in later years of his lengthy life, "the reverential feeling I bore for St. Sergiy's Lavra never dimmed and I always came here as to my home" (Patriarch Aleksiy. *Sermons, Speeches...* Vol. IV, Moscow, 1963, p. 50).

Even when he became the Vicar Bishop of St. Petersburg Diocese, he did not break his spiritual ties with the Lavra; he always received invisible help from the shrines there in his archpastoral work.

His love for the Lavra showed itself in a different way when he became Primate of the Russian Church, when St. Sergiy's cloister became a special object of his archpastoral concern and guidance.

Despite the tremendous work of ruling the Russian Church, and of restoring numerous churches and monasteries damaged during the war, Patriarch Aleksiy as the Holy Archimandrite of the Lavra, exerted great effort for its rebirth. With the blessing of His Holiness Patriarch Aleksiy in the shortest possible time, the essential repairs were made in the cathedrals and churches of the Lavra so that divine services could be held in them. Almost all of

them were consecrated anew by the Patriarch himself. In the 1960s, many of these temples underwent thorough restoration. The Church of the Descent of the Holy Spirit, the cathedrals of the Trinity and of the Dormition and others arose before the pilgrims' eyes in their pristine architectural beauty.

An auspicious event in the history of the Lavra occurred in 1948—the return of the Moscow theological schools within its ancient walls from the Novodevichy Convent in Moscow. Several years later, in 1955, His Holiness Patriarch Aleksiy consecrated the restored Academy Church of the Protecting Veil of the Mother of God.

The occasions when His Holiness Patriarch Aleksiy officiated at festal services were red-letter days for the Lavra. On those days pilgrims converged from all over Russia, as well as the clergy and hierarchs of our Church from abroad. And with what exultation they received the blessing of Patriarch Aleksiy after the Lavra celebrations!

All who came to this Home of the Life-Giving Trinity were united by a strong, living faith in the heavenly help of the Hegumen of All Russia—St. Sergiy. A prayer said in this holy cloister had the power of the whole Church, and its beneficent strength was felt by all who venerated St. Sergiy—from the Primate down to the most humble pilgrim.

"With deep reverence and tears in his eyes," recounts the successor of Patriarch Aleksiy, His Holiness Patriarch Pimen, "he stood before the shrine of St. Sergiy, praying fervently for the Russian Orthodox Church and her children.... Within the walls of the holy cloister, His Holiness the Patriarch rested in spirit. He always spoke of this and wished to be in the saint's Lavra where he felt the grace of the Protecting Veil of the Mother of God and of the intercession of St. Sergiy" (*JMP*, 1970, No. 6, p. 30).

Patriarch Aleksiy followed the example of his eminent predecessors, the Holy Archimandrites of the Lavra, the Metropolitans of Moscow—Platon Levshin and Filaret Drozdov, and during services on the feasts of St. Sergiy he sometimes read from the *Life of St. Sergiy*,



*Hegumen of Radonezh and Miracle Worker*, written by him.

The most impressive of all for the worshippers at the Lavra was the unremitting reading of the Great Canon of St. Andrew of Crete during the first week in Holy Quadragesima. During these holy days of Lent, Patriarch Aleksiy always went to Confession and received Holy Communion in his Domestic Chapel of St. Philaretus the Merciful.

The majority of the episcopal consecration led by His Holiness Patriarch Aleksiy were solemnized in the churches or cathedrals of the Lavra. He had ordained not a few monks of the Lavra.

The Trinity-St. Sergiy Lavra became the centre of ecclesiastical celebrations for the whole of Russia in the years of his reign. It was there that the celebrations of the 500th anniversary of the autocephaly of the Russian Orthodox Church, the 40th and 50th anniversaries of the restoration of the Patriarchate in the Russian Orthodox Church, and other events were held.

The importance of the Lavra and its worldwide fame were further enhanced after the inter-religious peace forums in 1952 and 1969, convoked by His Holiness Patriarch Aleksiy, took place.

The anniversaries in the life of the Patriarch were also marked at the Lavra.

On the commemoration days of Metropolitans Platon and Filaret, he considered it his duty to offer up prayers at the tombs of these eminent hierarchs of our Church in the Lavra Church of the Holy Spirit.

On the Feast of the Righteous St. Philaretus the Merciful, December 1/14, the name-day of Metropolitan Filaret of Moscow, Patriarch Aleksiy always visited the theological academy and gave his blessing to holding evenings on that day. At these evenings His Holiness always gave a talk about the great hierarch of Moscow.

It was His Holiness's custom to visit the shrine of St. Sergiy in the Trinity Cathedral upon arrival and before departure from the Lavra. He repeatedly expressed his wish to be buried in the Lavra. St. Sergiy fulfilled this wish, his constant venerator. On April 2, 1970, the First Bishop of the Russian Church was buried in the crypt of the Cathedral of the Dormition at the Lavra.

In his funeral oration, the Patriarch Locum Tenens, Metropolitan Pimen Krutitsy and Kolomna (now His Holiness the Patriarch), spoke with great feeling about the life path of the late Primate of the Russian Church: "The journey of His Holiness Patriarch Aleksiy to the other world began," he said, "from a place on earth which he loved most of all and for which he showed loving care. It was the cloister of St. Sergiy of Radonezh where he had spent his youth, his years of study at the theological academy and the years of his monkhhood (*JMP*, 1970, No. p. 29).

Ten years have passed since the demise of His Holiness Patriarch Aleksiy and in this period in the history of our Church the salvific path of Russian Orthodoxy leading to the Divine God has continued. The confidant and successor of the late Primate, His Holiness Patriarch Pimen, is wisely guiding the flock of the Russian Orthodox Church and, following the example of his predecessor, drawing on the spiritual strength and heavenly help at the shrines of St. Sergiy's Lavra.

The spiritual link between the two Patriarchs is unbreakable just as the communion between the Church Militant and Church Triumphant is above death. On all important Church feast Patriarch Pimen visits the tomb of Patriarch Aleksiy, of blessed memory, and offers up a heartfelt prayer for the repose of his soul with the saints.

Archimandrite EVLOG

## Ethiopian Students of the Leningrad Theological Academy Visit the Ukraine

On January 4, 1980, a group of Ethiopian students of the Leningrad Theological Academy arrived in ancient Kiev, "the Mother of Russian cities".

We spent five days in Kiev and celebrated the Feast of the Nativity of Christ there. During the festal services we prayed together with many thousands of Kievans in the Cathedral Church of St. Vladimir.

We also attended the divine services conducted by Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, together with Archbishop Makariy of Uman, Vicar of the Kiev Diocese, as well as services in the Church of St. Elijah, so well known to Russians because of its historicity; in the Church of the Ascension, at the Convents of St. Florus and the Ascension, and the Convent of the Protecting Veil.

Among the old monuments of Kiev, the majestic Cathedral of St. Sophia with its wonderful mosaic icon of the Mother of God impressed us most of all. At the Kiev-Pechery Lavra, the great shrine of the Russian land, we visited the tombs of the Pechery monks, whose lives were very similar to the ascetics of the Ethiopian Church in which

the monastic traditions of the Desert Fathers are still alive today.

Metropolitan Filaret received us at his residence. He blessed us and wished us Godspeed on our pilgrimage.

On January 9, we arrived at the Pochaev Lavra of the Dormition. Its father superior, Archimandrite Iakov, received us with paternal love and devoted his attention to us during our entire stay in the monastery.

In the evening, we attended the Great Vespers in the Dormition Cathedral, the main church of the monastery.

During the rest of our stay, we lived the life of the monastery.

We spent the last day of our pilgrimage in Lvov. We visited the churches of St. Nicholas (13th century), of the Transfiguration and of the Dormition with its famous Chapel of the Three Holy Hierarchs, the Church of St. George and, finally, the majestic Cathedral Church of the Great Martyr, St. George the Victorious.

Metropolitan Nikolai of Lvov and Ternopol conversed with us cordially at the diocesan administration.

On January 16, we left for Leningrad.

Father KASSAHUN DAGNACHAU KESSIS,  
Deacons BERHE TEKLE, GIBRA EIASSU,  
ATALEL KINEFERIGB

## IN THE DIOCESES

**Kiev** On December 14, 1979, the Feast  
**Diocese** of the Righteous St. Philaretus the  
Merciful, Divine Liturgy, and All-Night Vigil  
on the eve, were conducted in the Cathedral  
Church of St. Vladimir in Kiev by Metropoli-  
tans — Filaret of Kiev and Galich, Patriarchal  
Exarch to the Ukraine; Sergiy of Odessa and  
Kherson, Nikolai of Lvov and Ternopol; Arch-  
bishops — Nikodim of Kharkov and Bogodukhov,  
Leontiy of Simferopol and the Crimea,  
Antony of Chernigov and Nezhin, Makariy of  
Uman; Bishops — Agafangel of Vinnitsa and

Bratslav, Sevastian of Kirovograd and Nikolaev. The hierarchs were assisted by the superintendents of the Church districts, and rectors of the churches of Kiev and Cherkassy regions.

Following the festal moleben and singing of "Many Years", Metropolitan Sergiy read the letter of greetings addressed to Metropolitan Filaret in connection with his name-day, from the hierarchy, clergy, monkhood and laity of the Ukrainian Exarchate.

The Vladyka Exarch thanked them wholeheartedly for their greetings and good wishes.





**His Eminence Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, receiving congratulations from the Kiev believers on the Feast of St. Philaretus the Merciful, December 14, 1979, in the Cathedral Church of St. Vladimir**

On December 17, the Feast of St. Barbara the Great Martyr, Metropolitan Filaret officiated at Divine Liturgy, and All-Night Vigil with the reading of the akathistos on the eve, in the cathedral church, where there is a shrine with a relic of St. Barbara.

On December 19, the Feast of St. Nicholas, Archbishop of Myra in Lycia, the Miracle Worker, His Eminence celebrated Divine Liturgy in the Convent of the Protecting Veil in Kiev on the occasion of the patronal feast of its cathedral. Vladyka Filaret ordained Hierodeacon Nil Semenets, a graduate from the Leningrad Theological Seminary, hieromonk. After the festal moleben and the singing of "Many Years", the archpastor warmly congratulated Hegumenia Margarita, the mother superior; the nuns and worshippers on the patronal feast.

On other feasts and Sundays, Metropolitan Filaret conducted divine services in the cathedral church, some of them together with Archbishop Makariy of Uman. As usual, His Eminence delivered archpastoral exhortations and blessed the clerics, nuns and worshippers in the cathedral church, the convent and parochial churches.

### **Patriarchal Parishes in Canada**

On November 27, 1979, at the residence of the administrator of Patriarchal Parishes, clergy and members of the laity discussed questions pertaining to the patronal feast of the Cathedral Church of St. Barbara and the forthcoming congress of the clergy and laity of the Patriarchal Parishes.

On December 4, the Feast of the Presentation of the Blessed Virgin in the Temple, Bishop Irinei of Serpukhov, Administrator of the Patriarchal Parishes in Canada and a. i. in the United States, celebrated Divine Liturgy in the Church of the Nativity of St. John the Baptist in Vegreville assisted by the rector, Archpriest Nikanor Shimko, and on December 9, the 26th Sunday after Pentecost, in the Church of the Dormition in Shandro assisted by the rector, Archpriest Arseniy Melnik.

On December 16th, the 27th Sunday after Pentecost, Bishop Irinei celebrated Divine Liturgy, and on the eve officiated at All-Night Vigil in the cathedral church assisted by the entire clergy of the Patriarchal Parishes in Canada.

tion with the forthcoming patronal feast of the cathedral.

The guests of honour present at the Liturgy were the Mayor of Edmonton, Cec Purves, William J. Yurko, M. P., and Prof. John Chalmers, President of the Edmonton Historical Board.

Following the service, Mayor Purves presided at the ceremony of the unveiling of the memorial plaque at the entrance of the Cathedral of St. Barbara. This memorial plaque was donated to the cathedral by the Edmonton Historical Board on the 75th anniversary of the founding of the parish community.

The plaque reads in part: "The first St. Barbara's Russian Greek Catholic Orthodox Church in Edmonton now two storied house consecrated at this site by Reverend James Korchinsky and Reverend Michail Skibinsky on May 19, 1902. Over sixty people attended this service. It was replaced by a wooden structure in 1908 and consecrated by Archimandrite Arseny. It was used until 1958 when the present building was completed to become St. Barbara's Russian Orthodox Cathedral on August 8, 1959. Edmonton Historical Board." The text is written in English; the first two churches are depicted above the text.

The 14th Congress of the Clergy and Laity of the Patriarchal Parishes in Canada (see JMP, 1980, No. 4) was held that day in the Cathedral of St. Barbara.

That evening, Edmonton television broadcast a report on the service in the Cathedral of St. Barbara. It showed historic shots of the two earlier churches taken from the archives of the former structures, and also the new cathedral. The next day Edmonton newspapers ran photo-reports on the service in the Cathedral of St. Barbara.

On December 17, the Feast of St. Barbara the Great Martyr, Bishop Irinei celebrated Divine Liturgy in the Cathedral of St. Barbara. Following the Liturgy, the Akathistos to St. Barbara the Great Martyr was read during the festal meal.

On December 23, the 28th Sunday after Pentecost, Bishop Irinei celebrated Divine Liturgy in the Church of the Holy Trinity at Smoky Lake, Alberta Province, assisted by the rector, Archpriest Arseniy Melnik, and on December 30, the 29th Sunday after Pentecost — in the church of St. James, the Lord's brother, in Meander, Alberta Province, assisted by the rector, Archpriest Nikanor Shimko.

The parishioners gave a reception in the parish hall on the occasion of hierarchal service. Ladyka Irinei made a welcoming speech, in

which he mentioned the decision of the 14th Congress of the Clergy and Laity of the Patriarchal Parishes to celebrate the 83rd anniversary of Orthodoxy Day in Canada (on June 29, 1980, in the Meander parish). The rector, Archpriest Nikanor Shimko, and the churchwarden, Marshal Khmilyar, also spoke at the reception.

On January 6, 1980, the 30th Sunday after Pentecost, Christmas Eve, Bishop Irinei conducted Divine Liturgy, and on the eve All-Night Vigil, in the cathedral church assisted by Archpriest John Margitich and Archimandrite Dimitri Shchur. In the evening, Bishop Irinei officiated at All-Night Vigil in the Church of the Nativity of the Blessed Virgin in Nisku.

On January 7, Christmas Day, Archbishop Irinei celebrated Divine Liturgy in the cathedral church. His Grace read the Christmas Message of His Holiness Patriarch Pimen. At the conclusion of the service the dean, Archpriest John Margitich, read the Christmas Message of Bishop Irinei, Administrator of the Patriarchal Parishes in Canada and a. i. in the United States. Then the faithful wished the archpastor Merry Christmas and received his blessing.

That evening, Bishop Irinei attended a Christmas party in the Nisku parish. Many parishioners gathered in the parish hall with their children, who recited poems and sang carols by the Christmas tree. Bishop Irinei warmly wished everyone Merry Christmas and extended his best wishes for success in the coming New Year.

On January 9, Bishop Irinei was invited to the Nisku parish, where the 25th anniversary of the founding of the parish sisterhood was being celebrated. The sisterhood with its labour enhances the life of the parish. Bishop Irinei warmly congratulated the sisterhood and awarded it a hierarchal certificate of honour.

On all other feast days and Sundays, Bishop Irinei conducted services in the cathedral church. Just as in the cathedral Ladyka Irinei preached in all the parish churches and blessed the faithful.

On January 10, Bishop Irinei left for New York.

### **Chernigov Diocese**

On December 19, 1979, the Feast of St. Nicholas, Archbishop Antony of Chernigov and Nezhin conducted Divine Liturgy, and on the eve All-Night Vigil, in the Church of the Ascension in the district centre of Korop, where Archpriest Nikolai Putrya is rector. After the All-Night Vigil the Ladyka delivered a sermon on the Icon of Our Lord Jesus Christ "Not Made by Hand"; after the Liturgy he ordained Deacon Vasiliy Udud



presbyter. After the Communion Verse, Archpriest Nikolai Putrya delivered a sermon on the theme "The Righteous Shall Have Eternal Memory". After the Liturgy, the Vladyka preached about the Sacrament of Holy Orders, about the loftiness of pastoral service, and then congratulated the newly ordained priest, wishing him to work zealously in Christ's pastures with God's help and to preserve fervently the grace of the Holy Spirit he had received. While the choir sang canticles and prayers, Vladyka Antony blessed the worshippers.

On December 23, the 28th Sunday after Pentecost, Archbishop Antony celebrated Divine Liturgy in the cathedral during which he ordained Deacon Sergiy Patokin presbyter.

On other Sundays and feast days, Archbishop Antony conducted services in the cathedral church. On Sundays akathistoi were sung to St. Feodosiy the Archbishop of Chernigov. The parish priest anointed the worshippers with the holy oil from the lampada before the icon of St. Feodosiy, and Vladyka Antony blessed everyone, while the faithful sang hymns under the direction of the protodeacon of the cathedral. With the blessing of Vladyka Antony, the members of the cathedral clergy preached at each service.

At all the services, Vladyka Antony delivered homilies and blessed the congregation.

**Chernovtsy Diocese** On November 18, 1979, the 23rd Sunday after Pentecost, Bishop Varlaam of Chernovtsy and Bukovina celebrated Divine Liturgy in the Church of the Dormition in the village of Klishkovtsy, Khotin District. The rector, Father Aleksandr Karasyov, the parishioners and members of the church council warmly greeted their archpastor. The parish choir sang prayerfully during the divine service. His Grace Valaam anointed the worshippers with holy oil. After the moleben, "Many Years" was sung.

On November 21, the Synaxis of St. Michael the Archangel and All the Heavenly Hosts, Vladyka Varlaam celebrated Divine Liturgy in the Church of St. Michael in the village of Beregommet, Vizhnitsa District.

The worshippers and members of the church council greeted their archpastor joyously. The rector, Archpriest Sergiy Buteiko, delivered an address of greeting. The local choir sang prayerfully during the divine service. After the procession round the church, "Many Years" was sung. The Vladyka anointed the believers with holy oil before the festal icon.

On November 25, the 24th Sunday after Pentecost, His Grace Bishop Varlaam celebrated Di-

vine Liturgy in the Cathedral Church of St. Nicholas in Chernovtsy, and raised, with His Holiness Patriarch Pimen's blessing, the dean of the cathedral church, Hegumen Nikanor Yukhimyuk to the rank of archimandrite.

On November 29-30, the Feast of St. Nikon Hegumen of Radonezh, His Grace took part in the nomination and consecration of Archimandrite Nikanor Yukhimyuk as Bishop of Podolia in the Refectory Church of St. Sergiy at the Tikhon-St. Sergiy Lavra (see **JMP**, 1980, No. 2).

**Izhevsk Diocese** On December 7, 1979, the Feast of St. Catherine the Great Martyr, Bishop Panteleimon of Kazan and Mari, administrator a.i. of the Izhevsk Diocese, celebrated Divine Liturgy in the Cathedral Church of the Holy Trinity in Izhevsk on the occasion of the patronal feast of the right side-chapel. At the Dismissal, "Many Years" was sung.

On December 19, the Feast of St. Nicholas the Miracle Worker, and on the eve, Bishop Panteleimon conducted divine services on the occasion of the patronal feast of the right side-chapel of the Church of the Transfiguration in Votkinsk, assisted by the rector, Father Vadim Zorin, and the clergy of the church, in the presence of numerous worshippers. "Many Years" was sung at the Dismissal.

On December 23, the 28th Sunday after Pentecost, Bishop Panteleimon conducted divine services in the cathedral church.

His Grace Panteleimon preached in every church, as usually.

**Kazan Diocese** On September 27, 1979, the Feast of the Exaltation of the Holy Cross, Bishop Panteleimon of Kazan and Mari conducted Divine Liturgy, and on the eve, All-Night Vigil with the Office of the Exaltation of the Cross in the Church of St. John the Baptist in Kosteneyevo Village; and on September 30, the 16th Sunday after Pentecost, after the Exaltation, he attended Divine Liturgy in the cathedral church.

On October 1, Bishop Panteleimon visited the Church of the Prophet Elijah in Novogorsk Village, where Father Petr Bylev is rector. Vladyka Panteleimon inspected the magnificent stone church with its three altars, the antimension on the holy altars, the sacred vessels, and the sacristy. He had a talk with the rector and the parishioners and then blessed them.

On October 14, the 18th Sunday after Pen-



At divine service in a Vladivostok church

st, on the Feast of the Protecting Veil of the Most Holy Mother of God, Bishop Panteleimon conducted Divine Liturgy, and on the eve—All-Night Vigil in the Church of the Protecting Veil of the Mother of God in Kazan. Following a festive moleben "Many thanks" was sung.

On October 16, the eve of the Feast of St. Gregory the Archbishop of Kazan, Bishop Panteleimon officiated at All-Night Vigil with the reading of the Akathistos to the saint by his shrine in the Cemetery Church of the Orthodox Princes Sts. Vladimir, David and Konstantin in Kazan, assisted by the rector, Archpriest Aleksandr Besharkin, and the local clergy. On the feast day itself, His Grace Panteleimon celebrated Divine Liturgy which was followed by festal moleben in the cathedral church assisted by the assembly of the cathedral clergy and clerics from the Chiboksary Diocese.

On November 18, the 16th Sunday after Pentecost, Bishop Panteleimon celebrated Divine Liturgy in the cathedral church and ordained Deacon Aleksandr Kostin presbyter to serve in the church of the Kazan Icon of the Mother of God in Kazan.

As usual, Vladyka Panteleimon delivered a sermon in each church.

**Khabarovsk Diocese** On the Feast of St. Mark the Apostle and Evangelist, May 8/April 25, 1979, three years have passed since the consecration of the rebuilt Church of St. Nicholas the Archbishop of Myra in Lycia, in Vladivostok. Since then the church has been continuously decorated and improved.

Gradually the murals of the main part were painted. On the eastern side, on the ceiling there is the image of Christ the Pantocrator, on the western side—the Icon of the Mother of God "The Sign", and the Holy Evangelists—two on the southern and two on the northern side. On the upper part of the walls between the windows Sts. Nicholas, Basil the Great, John Chrysostom, Gregory of Nazianzus, Sergiy of Radonezh, Serafim of Sarov, Elijah the Prophet of God, and other saints are depicted in full length. Lower down, on the southern wall, there are pictures of the Feast of the Nativity of Christ and Epiphany; on the western wall above the arch—the Icon of the Saviour "Not Made by Hand".

For the third anniversary of the consecration, the church was enhanced with a new iconostasis. (See p. 4 of inset.)

With the blessing of Archbishop Serapion of Irkutsk and Chita, administrator a. i. of the



Khabarovsk Diocese (now Archbishop of Vladimir and Suzdal), the iconostasis was blessed by the rector of the church, Archpriest Nikolai Sokolov, on the eve of the Lord's Entry into Jerusalem on April 14. All the icons of the iconostasis, as well as the murals, are executed in accordance with ancient Orthodox icon-painting tradition.

On the third anniversary of the consecration of the church, the parish clergy conducted Divine Liturgy and All-Night Vigil on the eve. After the Liturgy, thanksgiving was offered to the Lord, His Most Pure Mother and the heavenly patron of the church, St. Nicholas, for all the beneficences and heavenly help, given in abundance to the faithful children of the Church.

After the thanksgiving moleben the rector, Archpriest Nikolai Sokolov, delivered a cordial address. He congratulated the faithful on the third anniversary of the consecration of the church, and thanked them for their active participation in beautifying it with their labour and donations.

The preacher paid special attention to the fact that, while enhancing the external, visible temple, Christians must have a care for their internal temple—the soul; so that in the soul, the living images of the Lord, the Mother of God and the saints be impressed. If the images on the church icons become alive in the Christian's soul, and inspire it to attain perfection, it shows that attendance at church has been of benefit to the believer.

The church's exterior beauty helps the Christian, who enters with reverence, to purify and adorn his soul, making it the temple of God. Therefore, while beautifying our church, let us adorn also our souls with virtues, "while standing in the Church, we imagine ourselves standing in Heaven." Then our common prayer, the rector said in conclusion, will be more fervent, being supported by the saints' intercession and will reach the Throne of God and bring us nearer to it.

**Kirovograd Diocese** On September 16, 1979, the 14th Sunday after Pentecost, Bishop Sevastian of Kirovograd and Nikolaev arrived at the village of Pavlysh, Onufrievka District, Kirovograd Region, to consecrate the new church (built to replace the old dilapidated one). The Vladyka was ceremonially welcomed by members of the church council. The rector, Archpriest Grigoriy Voznyak, delivered an address of greeting.

Vladyka Sevastian, assisted by clerics, performed the blessing of water and consecrated

the church to the Ascension of Our Lord then celebrated Divine Liturgy.

After the Gospel reading, Archpriest Georgiy Negresko preached a sermon, and after the Communion Verse Archpriest Vsevolod Zatovsky. There was a festal procession round the church and "Many Years" was sung. Vladyka Sevastian delivered a homily on the significance of the church for Christians.

On September 21, the Feast of the Nativity of the Blessed Virgin, Bishop Sevastian celebrated Divine Liturgy and officiated at the All-Night Vigil on the eve, in the Cathedral Church of the Nativity of the Blessed Virgin in Kirovograd. The cathedral's exterior was repaired in time for the patronal feast. During the Liturgy, Bishop Sevastian ordained Deacon Igor Zakotyuk presbyter, and Reader Anatoliy Kozlov deacon. After the Gospel reading, Archpriest Vsevolod Zatovsky preached on the theme of the feast.

After the festal procession was led round the cathedral and "Many Years" sung, Vladyka Sevastian delivered a sermon on the significance of the church for believers and thanked the parishioners for their donations for the maintenance of the cathedral. Then he presented them the cross to kiss.

On October 14, the Feast of the Protection of the Most Holy Mother of God, Bishop Sevastian arrived at the village of Bereznovatoe, Nikolaev Region, to consecrate the Church of the Resurrection after thorough repairs. The Vladyka was warmly welcomed by members of the church council and numerous parishioners. The rector, Archpriest Aleksandr Antonyuk, delivered an address of greeting. The water was blessed and the church consecrated, after which Divine Liturgy was celebrated.

At the Lesser Entrance, Vladyka Sevastian thanked the rector, Archpriest Aleksandr Antonyuk, for his pastoral efforts and awarded the members of the church council hierarchical certificates.

After the Communion Verse, the Vladyka preached on the festal theme, and after the procession round the church, he anointed the worshippers with holy oil and blessed them.

On November 11, the eve of the Feast of the Ozerianskaya Icon of the Mother of God, Bishop Sevastian officiated at Vespers in the Church of the Protecting Veil in the village of Lyubomirka, Dobrovelichkovka District, Kirovograd Region, and presented the rector, Father Iakov Dmishchuk, with a kamelaukion.

On November 14, the Feast of Sts. Cosmas and Damian the "Silverless", Vladyka Sevastian

ved at the Church of Sts. Cosmas and Da-  
n in the village of Salkovo, Gaivorony Dis-  
t., Kirovograd Region. He was solemnly met  
a large number of believers, members of the  
ch council and the rector, Archpriest An-  
y Kozachuk. Bishop Sevastian celebrated  
ie Liturgy after blessing the water and  
secrating the new wooden church (the old  
was pulled down).

uring the divine service, Vladyka Sevastian  
rded the churchwarden a hierarchal certifi-  
for his zealous efforts in building the  
ch. After the Gospel reading, the Vladyka  
ached on the theme of the feast; following  
procession round the church, he blessed the  
evers.

**el** On October 8, 1979, the Feast of  
**ocese** St. Sergiy the Hegumen of Rado-  
h, Archbishop Gleb of Orel and Bryansk  
brated Divine Liturgy and officiated at All-  
ht Vigil on the eve, in the Church of St.  
giy in Livny, Orel Region. The clergy of the  
rch ceremonially welcomed their archpastor  
the presence of numerous worshippers. The  
or, Archpriest Leonid Ilkevich, delivered an  
dress of greeting.

On October 14, the 18th Sunday after Pente-  
st, the Feast of the Protecting Veil of the  
st Holy Mother of God, Archbishop Gleb  
brated Divine Liturgy in the Church of the  
ctecting Veil in the village of Arkharovo,  
el Region.

On November 8, the Feast of St. Demetrius  
Thessalonica, the Great Martyr, Vladyka  
b celebrated Divine Liturgy in the Church  
St. Demetrius in Dmitrovsk-Orlovsky, Orel  
gion. The Archpastor was greeted by the  
tor, Father Dimitriy Pokhozhai.

On November 28, the Feast of Sts. Gurius,  
monas and Abibos the Martyrs, Archbishop  
b celebrated Divine Liturgy in the Church of  
Resurrection in Bryansk, where there is a  
apel dedicated to the holy martyrs.

His grace delivered sermons at all the divine  
vices. With the blessing of the archpastor,  
chpriest Nikolai Sapsai preached in some of  
e churches.

**enza** On August 5, 1979, the 8th Sunday  
**ocese** after Pentecost, the Feast of the  
chaev Icon of the Mother of God, Bishop  
rafim of Penza and Saransk celebrated Di-  
ine Liturgy in the Church of the Protecting  
il in the village of Drakino, Torbeyevo Dist-  
t, Mordovian ASSR. The church was opened  
January, 1979.

Thanks to the tireless efforts of the church  
council and the parishioners' zeal, the church  
is being gradually restored and acquiring its  
original splendour.

Vladyka Serafim preached at Liturgy on the  
Gospel lesson of the day. "Our Lord," he said  
among other things, "bestows upon us, too, His  
grace and spiritual gifts, especially when we  
sincerely repent of our sins and partake of the  
Holy Gifts of Christ."

On October 18, 1979, the Feast of Sts. Petr,  
Aleksiy, Iona, Filipp and Ermongen the Miracle  
Workers of Moscow and All Russia, the 1st an-  
niversary of the episcopal consecration of His  
Grace Bishop Serafim of Penza and Saransk,  
Vladyka Serafim officiated at All-Night Vigil  
on the eve, and celebrated Divine Liturgy on  
the feast day itself in the Cathedral Church of  
the Dormition in Penza.

The northern chapel of the cathedral is dedi-  
cated to St. Aleksiy of Moscow.

After the Liturgy, a moleben was held and  
was followed by the singing of "Many Years";  
afterwards Vladyka Serafim blessed all the  
worshippers.

On November 10, the eve of the 22nd Sunday  
after Pentecost, Bishop Yuvenaliy of Voronezh  
and Lipetsk and Bishop Serafim officiated at  
All-Night Vigil in the Cathedral church, and on  
November 11 they concelebrated Divine Liturgy  
there.

After the Liturgy, Vladyka Serafim greeted  
Bishop Yuvenaliy, who before his episcopal con-  
secration, was the dean of the cathedral church,  
and thanked him for visiting Penza and joining  
in the common prayers.

In the evening, the archpastors, according to  
tradition, sang the Akathistos before the deep-  
ly-revered Kazan Icon of the Mother of God in  
the Church of St. Mitrofan in Penza.

On November 21, the Synaxis of St. Michael  
the Archangel and All the Heavenly Hosts,  
Bishop Serafim celebrated Divine Liturgy in the  
Cathedral of St. Michael the Archangel in  
Serdobsk, Penza Region, in the presence of  
numerous believers.

In all the churches, Vladyka Serafim blessed  
the worshippers, thanked them for their fervent  
prayers and called upon them to be true Chris-  
tians and worthy citizens of our Motherland.

## **Riga Diocese**

By His Holiness Patriarch Pimen's  
ukase of September 9, 1979, Arch-  
bishop Leonid of Riga and Latvia was eleva-  
ted to the dignity of metropolitan.

In the evening of September 16, the eve of  
the Feast of St. Ioasaf the Bishop of Belgorod,



all the clerics and laymen of Riga gathered in the Cathedral Church of the Holy Trinity in Riga.

At the solemn welcome before All-Night Vigil, Archpriest Leonid Abashev, the secretary of the diocesan administration, read the ukase on the elevation of Archbishop Leonid to the dignity of metropolitan. To the singing of "Axios" by the clergy and the cathedral choir, Metropolitan Leonid was robed in the metropolitan's blue mantle and white epanokamelaukion—symbols of metropolitan's dignity. Archpriest Vladimir Dubakin, Superintendent Dean of the Riga Church District, read the letter congratulating His Eminence Metropolitan Leonid from the clergy of Riga.

After the All-Night Vigil, Metropolitan Leonid delivered an address. He said that the lofty dignity of metropolitan imposed greater demands upon him. The Vladyka asked the clerics and laymen to pray to the Lord to strengthen him in his new and lofty ministry. Then the archpastor blessed everybody.

On September 17, Metropolitan Leonid celebrated Divine Liturgy in the cathedral church assisted by the Riga clergy. After the moleben of thanksgiving, "Many Years" was sung in honour of His Holiness Patriarch Pimen and Metropolitan Leonid of Riga and Latvia.

**Rostov Diocese** The meeting of the diocesan clergy took place in the offices of the diocesan administration on December 26, 1979. After the singing of "O, Heavenly King", Archbishop Ioasaf of Rostov and Novocherkassk greeted the participants in the meeting. V. P. Kolganov, representative of the Council for Religious Affairs of the USSR Council of Ministers in the Rostov Region, read a paper on the theme: "The New USSR Constitution and Freedom of Conscience", to the meeting.

There were also lectures on the "Basic Trends in the Development of the National Economy of the Rostov Region in the 10th Five-Year Plan" and on the international situation.

A. D. Danilchenko, Vice-Chairman of the Regional Peace Fund, noted the personal and active participation in peacemaking of the diocesan clergy. A. D. Danilchenko presented the Peace Fund award—the medals "To a Peace Champion"—to Archbishop Ioasaf, Administrator of the Rostov Diocese; Archpriest Petr Pnevsky, Secretary of the Rostov Diocesan Administration and dean of the Rostov cathedral church; and Hegumen Nikanor Abramov, Rector of the Church of St. Aleksandr in Rostov.

Archpriest Petr Pnevsky spoke about the present condition of the Rostov Diocese.

At the end of the meeting the clerics sang "It Is Meet".

**Simferopol Diocese** On November 4, the 21st Sunday after Pentecost, the Feast of the Ilian Icon of the Mother of God, Archbishop Leontiy of Simferopol and the Crimea celebrated Divine Liturgy in the Church of All Saints in Sevastopol.

Vladyka Leontiy was welcomed by members of the church council; the crowd of worshippers awaited with lighted candles outside the church.

After the Communion Verse, the rector, Archpriest Aleksandr Sosedkin, delivered a sermon on the story of the feast and on the significance of the Mother of God's intercession for the life of the Russian people. A festal moleben was held after.

The archpastor delivered a homily in which he urged the worshippers to have a care for ways for the salvation of their souls, firm hope in the help of the Heavenly Queen and the saints. Then he proffered them the cross-kiss.

On December 7, the Feast of St. Catherine the Great Martyr, Archbishop Leontiy celebrated Divine Liturgy in the Church of St. Catherine in Feodosia in the presence of a large number of parishioners.

After the festal moleben, a procession round the church was led thrice and "Many Years" was sung.

The archpastor delivered an exhortation to the Church as the spiritual treasure-house of the Gifts of Grace of Christ and on the importance of common prayer for salvation. He called on the parishioners to pray constantly to St. Catherine the Great Martyr, and ask for her intercession.

Hieromonk Vasilii Slotolinsky, the rector, thanked warmly Archbishop Leontiy for his visit to the church.

**Sverdlovsk Diocese** On December 6, 1979, Bishop Ilian of Solnechnogorsk, Vicar of the Moscow Diocese, administrator of the Sverdlovsk and Chelyabinsk dioceses, arrived in Sverdlovsk.

Vladyka Ilian was met in Koltsovo Airport by his secretaries—Archpriest Yaroslav Salchuk of the Sverdlovsk Diocese and Archpriest Georgiy Peshkov of the Chelyabinsk Diocese.

In the morning of December 7, Bishop Ilian went to the Cathedral Church of St. John the



**Archbishop Leontiy of Simferopol and the Crimea with clerics and parishioners on the patronal feast of the Church of the Kazan Icon of the Mother of God in Feodosia**

aptist. Afterwards he visited the ailing Archbishop Kliment of Sverdlovsk and Kurgan.

On December 8, Bishop Ilian was solemnly welcomed by the clergy and parishioners in the cathedral church where he officiated at All-Night Vigil assisted by the cathedral clergy. Next morning, Vladyka Ilian celebrated Divine Liturgy, delivered a homily and blessed the worshippers.

In the evening, Bishop Ilian arrived at the Church of the Icon of the Mother of God "The Sign" in Verkhni Tagil, where, on the occasion of the patronal feast of the church, he officiated at All-Night Vigil and celebrated Divine Liturgy the next morning.

Vladyka Ilian delivered an exhortation and blessed the congregation.

That same day, on his way to Sverdlovsk, His Grace visited the Church of St. Nicholas in the village of Bynga, Sverdlovsk Region. The archpastor was warmly welcomed by the rector, Archpriest Grigoriy Denisov, the clergy and parishioners.

Then Vladyka Ilian visited the Church of the Ascension in Neviyansk, where he was warmly

welcomed by the rector, Father Valentin Syromyatnikov and the parishioners.

On December 15-16, the 27th Sunday after Pentecost, Bishop Ilian conducted divine services in the cathedral church. On December 16, Vladyka Ilian left for Chelyabinsk, and on January 4, 1980, returned to Sverdlovsk. On January 5, he officiated at All-Night Vigil in the cathedral church, assisted by the cathedral clergy.

On January 6, during Divine Liturgy, Bishop Ilian ordained Deacon Aleksandr Arzhannikov presbyter and Hypodeacon Sergiy Kokarev—deacon.

On Christmas Eve, Vladyka Ilian officiated at All-Night Vigil and at 5 a.m. on Christmas Day, celebrated Divine Liturgy. Vladyka Ilian read His Holiness Patriarch Pimen's Christmas Message. After the Communion Verse, Bishop Ilian's Christmas Message was read.

In the afternoon, Vladyka Ilian left for the Chelyabinsk Diocese and on January 18, on the eve of the Baptism of Our Lord, he returned to Sverdlovsk and celebrated Divine Liturgy in the cathedral church. He officiated at the Great Blessing of the Waters and at All-Night



Vigil in the evening and celebrated Divine Liturgy the next morning. The Great Blessing of the Waters was performed in the yard of the cathedral church in Sverdlovsk.

On January 19, Bishop Ilian officiated at All-Night Vigil in the Cathedral of the Kazan Icon of the Mother of God in Nizhni Tagil, where the dean is Archpriest Sergiy Dmitriev.

On January 20, His Grace celebrated Divine Liturgy in the cathedral church, preached a sermon and blessed the worshippers.

## **Tashkent Diocese**

On July 12, 1979, the Feast of the Holy Apostles Sts. Peter and Paul, Archbishop Varfolomei of Tashkent and Central Asia celebrated Divine Liturgy in the church in Pokrovka Village and later in the Church of St. Demetrius of Thessalonica, the Great Martyr, in Teploklyuchevka Village.

"Rejoice, O Sergiy, quick to help and most glorious miracle worker"—this refrain of the Akathistos to the Hegumen of All Russia was sung at the hierarchal service in the Holy Trinity Church in Przhevalsk.

The archpastor continued his way to the church in Tyup, where on July 21, the Feast of

the Kazan Icon of the Mother of God, he celebrated Divine Liturgy. The festal moleben was followed by a procession round church.

On the Feast of St. Elijah the Prophet God, Vladyka Varfolomei celebrated Divine Liturgy in the church in Ananievo Village, Kirghizia.

After conducting the service in the Church of St. Michael the Archangel in Semyonovskaya Village, His Grace proceeded to Frunze, capital of Kirghiz SSR, where on August 1, the Feast of St. Panteleimon the Great Martyr and Healer, he celebrated Divine Liturgy in the Church of Christ's Resurrection.

Ahead was the patronal feast of the Church of St. Nicholas in the capital of another Central Asian republic—Dushambe. Vladyka Varfolomei celebrated Divine Liturgy, which was followed by a moleben with the blessing of the Holy Trinity; he read the akathistos to the great saint. After the procession round the church, "Many Years" was sung. Archbishop Varfolomei usually conducts divine services in the Cathedral Church of the Dormition in Tashkent; he preaches to the worshippers on Christ's peace and love.

In 1979, many guests from abroad visited Tashkent, Bukhara and Samarkand. Pilgrims



**Bishop Serafim leading the festal procession round the Church of the Protecting Veil of the Most Holy Mother of God in Dzhambul on October 14, the patronal feast of the church**

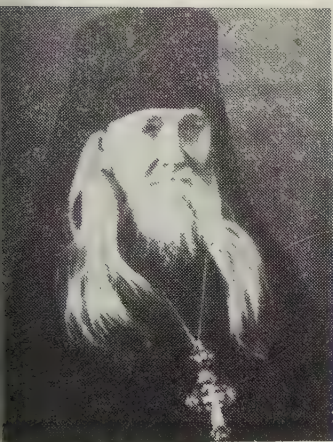
from the Autonomous Japanese Orthodox Church led by Archpriest Yakov Yashio Hibi, Rector of the church in Kyoto; the Finnish journalist, Juhani Lindstrom, who is writing a book about the Russian Orthodox Church; and the following foreign students of the Leningrad Theological Academy and Seminary: Archimandrite Michael Boliastis (Jerusalem Patriarchate), Deacon Eugenios Karthakis (Greece),

Mark Babychuck (Argentina), who were accompanied by Protodeacon Bogdan Soiko, do-cent at the LTA.

With great interest the guests learned about the Orthodox churches in the ancient Central Asian cities of Tashkent and Samarkand. Those in Holy Orders took part in the solemn divine services.

*Hegumen SERGIY RYABTSEV*

## IN MEMORIAM



**Schema-Archimandrite Agapiy** (secular name Vasiliiy Kuzmich Agapov) passed away on June 24, 1979, in the Pskov-Pechery Monastery of the Dormition.

He was born on January 24, 1881, in the village of Karmamovo, Vyshni Volochek Uezd, Tver Gubernia (Kalinin Region today), into the family of a peasant. His parents did not teach the child to pray and yet "desire to pray grew within me since the age of five" (this quotation and the following are taken from the memoirs of the deceased). He "loved to listen to adults when they read or talked about things divine and particularly about the monastery".

At the age of eight, Vasiliiy Agapov finished a local three-year primary school and his parents sent him to St. Petersburg to be a tailor's apprentice. There he finally resolved to enter a mo-

nastery. On April 13, 1903, he left St. Petersburg and went on foot to the Monastery of St. Makarius the Roman in Novgorod Gubernia, the father superior of which was Hegumen Arseniy. The hegumen refused to admit him to the monastery considering that "apprentices of St. Petersburg were spoiled scamps." However, Vasiliiy begged him on his knees, with tears in his eyes, to admit him. After a six-month trial Vasiliiy was placed under obedience as a tailor. Moreover, the new father superior, Hegumen Kirill, entrusted him with the reading of the **Lives of the Saints** during meals. Later he was made reader in the church. He rejoiced at his daily attendance of the church. His favourite reading was the Holy Fathers' works from which he learnt about the consequences of sin and about repentance. Sometimes the brethren found him weeping over a book.

On July 10, 1911, the novice, Vasiliiy, was professed and given the name of Afinogen. During his seven years' stay in the monastery, thanks to the reading of spiritual books and the Jesus Prayer, he "had no extraneous thoughts" and furthermore he took "Abba Dorotheus's advice, and practised self-reproving which awakened the feeling of penitence".

In 1912, Monk Afinogen was ordained hierodeacon and on June 18, 1917, Archbishop Arseniy of Novgorod and Staraya Russa (Stadnitsky; † January 28, 1936) ordained him hieromonk. In 1919, he was placed under obedience as cellarer, and from

1921 to 1932, he was a sacristan.

In 1941-1945 he served in a parish and on February 10, 1945, by ukase of Archbishop Grigoriy (Chukov; † November 5, 1955) of Pskov and Porkhov he was sent to the Pskov-Pechery monastery. That year he was made treasurer and sacristan of the monastery. His daily obedience, however, was sewing vestments and habits. As a priest he took his turn at officiating at divine services. From 1960 he was the confessor of the monastery.

In 1968, he was raised to the rank of archimandrite, in 1976, he was awarded the Order of St. Vladimir, 3rd Class.

On May 7, 1979, Archimandrite Afinogen took the schema vows and was named in honour of St. Agapius (feast day, September 1). Before his death Schema-Archimandrite Agapiy received Holy Communion every day and sang paschal and other canticles.

Father Agapiy was a humble monk, always ready to help others in word and deed. He was particularly fond of the church, his last participation in divine services was at Easter.

The funeral service was conducted in the Dormition Cathedral by the father superior of the monastery, Metropolitan Ioann of Pskov and Porkhov, assisted by Archimandrite Gavriil, the assembly of startsy of the monastery and clerics from various parishes. The coffin with the body of the deceased was taken to the caves "created by God" and put into the niche near the Cave Church of the Resurrection of Christ.



## On Easter Night

Exhortation Delivered by Metropolitan YUVENALIY  
of Krutitsy and Kolomna in the Dormition Church  
at the Novodevichy Convent

*"We take pride in Thy Cross, O Christ, and we hymn and glorify Thy Resurrection: for Thou are our God and we know none other"*  
(Sticheron on "Lord I have cried" on Thursday evening  
Easter Week)

**B**eloved brothers, fellow pastors, dear brothers and sisters,

CHRIST IS RISEN!

On this salvific night, my heart yearns to address you, who have shared with me the joy of Easter.

The days of holy Lent have swiftly fled past and we have commemorated with trepidation the Passion of Christ and His Crucifixion; now we are rejoicing and filled with happiness at celebrating Christ's Easter with Christians throughout the world.

With ineffable exultation, glorifying Christ's Resurrection, we are experiencing that spiritual joy about which Christ spoke to His disciples: *that my joy might remain in you, and that your joy might be full* (Jn. 15. 11), so He promised.

Our hearts are overflowing with this unearthly and divine joy; its meaning and power are contained in three words that fill the soul with emotion: **CHRIST IS RISEN!**

"Jesus Christ," St. Justin says in one of his apologies, "having been crucified and having died, rose again and was enthroned in Heaven; and that which He proclaimed, through the Apostles, to all nations is a joy for those who await His promise of incorruptibility."

Believing in the life to come, in the immortality of the soul, we are in possession of the true meaning of our exist-

ence. And all this is founded on the Resurrection of the Saviour, as St. Paul justly points out to us: *Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?* (1 Cor. 1. 12).

In the light of our firm faith in the resurrection from the dead of the Good Man Christ, we His followers are called upon to withstand every evil, bear every trial, with courage and stoicism. St. James says: *Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him* (Jas. 1. 12). Thus did the Holy Church teach since the days of Christ, Who founded her, and thus does she preach today.

The thousand-year-old history of the Russian Orthodox Church is full of inspiring events that spur on her children to the service of their neighbour, service in complete self-sacrifice.

I cannot contain myself from mentioning at this point the 600th anniversary of the Battle of Kulikovo, which will be marked this year; those holy compatriots of ours whose feats were inspired by the power of the Risen Lord and whose names are written in gold letters in the history of our country. To them apply the words of Jesus the Son of Sirach: *The Lord hath wrought great glory by them... men renowned for their power giving counsel by their understandings*

and declaring prophecies (Ecclus. 44. 3).

One cannot read without emotion *The History of the Russian State* which recounts this national feat against the Tatars: "Every one zealously strove to serve his country: some with sword in hand and others by prayer and Christian acts. While boys and men wielded words in the streets of Moscow, the women and the old bent their knees in churches.... And Dimitriy, having mustered his regiments for battle, wanted to receive the blessing of Sergiy, the hegumen of the solitary cloister of the Trinity, famous for the good deeds of his founder, with his brother Vladimir Andreyevich, all the princes and voivodes. This holy starets, who had renounced the world, loved Russia, its glory and well-being. Chroniclers say that he foretold Dimitriy terrible bloodshed but final victory—the death of many Orthodox heroes, but the succour of the grand duke. The starets invited him to dine in the monastery, then he sprinkled holy water on all the military leaders accompanying the duke and gave him two monks as fellow-fighters by name Aleksandr-Peresvet and Andrei-Oslyabya, the former, an erstwhile boyar of Bryansk and a brave warrior. Sergiy gave them schema habits with the cross in the cowls and said: 'These are incorruptible weapons, let them serve you instead of helmets!'"

Dimitriy left the cloister, with new and stronger hope in the help of Heaven.

A few days before the battle on Kulikovo plain, the Russian army, headed by Grand Duke Dimitriy passed through Kolomna. On August 20, they were welcomed and blessed for battle for the liberation of the Motherland by Bishop Gerasim of Kolomna.

On September 7, the army reached the Don River, crossed it and was deployed on the plain of Kulikovo; they were ready to meet the ferocious enemy. In the morning of September 8, the Feast of the Nativity of the Blessed Virgin, the forces got ready for battle. Right before the battle, Monk Nektariy arrived with two monks from St. Sergiy who wanted to strengthen the courage of the duke. He bestowed upon him the blessing of the Holy Trinity

and sent him with the monks a prosphora with the image of the Mother of God and a letter comforting him with hope in God's help and saying that the Lord would grant him victory.

The news of the arrival of the monks from St. Sergiy spread rapidly among the warriors and inspired them with fresh courage. Relying on the prayers of Hegumen Sergiy they went into battle fearlessly, ready to die for their Orthodox Faith and beloved Russ.

The enemy hordes advanced like a cloud, and one of their braves by name Telebei came forth and challenged haughtily, just as Goliath of old, someone from the Russian ranks to single combat. Ferocious was the look of this enemy brave but the humble monk Peresvet answered the challenge unhesitatingly. This valorous warrior of Christ, with lance in hand, dashed upon his antagonist, they collided fiercely and both fell down dead. Then the terrible battle began which ended with the complete defeat of the enemy.

During this fearful battle, St. Sergiy gathered the brethren and together they prayed fervently to the Lord to grant victory to the Orthodox army.

Several days after the victory, Bishop Gerasim again welcomed the victors to Kolomna and with the local clergy offered up thanksgiving prayers to God.

Grand Duke Dimitriy returned to Moscow full of joy, and thenceforth he was called "Donskoi" because of the glorious victory. He set forth to visit St. Sergiy without delay. Arriving at the cloister, he wholeheartedly thanked the Lord "mighty in battle" and thanked the holy hegumen and the brethren for their prayers; having recounted the battle in detail to the hegumen, he asked that liturgies and panikhidas be said for all the warriors who had fallen fell on Kulikovo plain.

Many a warrior was killed in that battle, among them the two monks of Sergiy—Peresvet and Oslyabya; they rest in peace until now by the Monastery of St. Simon.

The Holy Church ordained then that all who were killed at Kulikovo be commemorated on the Saturday before the Feast of St. Demetrius of Thessalonica as long as Russia existed.



Six centuries have passed since then and our Holy Russian Church continues to carry out her salvific and patriotic service. Today, too, while preparing her faithful sons and daughters for the Kingdom of Heaven, she blesses their life and creative labour for the benefit to their earthly homeland. She inspires them to peacemaking. She remains as always a component part of Holy Russ.

With these thoughts, venerable fathers, brothers and sisters, beloved in the Risen Lord, I address to you all my Easter wishes and the joyous greeting:

CHRIST IS RISEN!

As a priceless treasure preserve in your hearts the Orthodox Faith and joy in the Risen Lord. Let the words of the Divine Founder of the Church inspire and comfort you in every situation in life: *I am with you always, even unto the end of the world* (Mt. 28. 20).

"We praise Thee, O Lord, for Thou wert Crucified willingly for our sakes; we adore Thee Almighty Saviour; turn us not away from Thy Face, but heal us and save us through Thy Resurrection, O Lover of mankind!"

CHRIST IS RISEN INDEED!

## For the Feast of the Vladimir Icon of the Mother of God

**T**his day, brothers, is memorable for the Church and our country because of the great danger that hung over them and the extraordinary benevolence of God that was revealed. The story goes as follows.

Four centuries ago, in south-east Asia there was a terrible hurricane which destroyed not only cities but whole countries, and many million people perished. This hurricane was Tamerlane, or as our chroniclers call him, Timur-Aksak. From a common and poor man he rose to be a military leader of a great army. Having conquered half of Asia, crossed the Caucasian Mountains, he was ready to attack our poor country which was recovering from the yoke of Batu Khan. Voronezh, Livny and Eletsk fell before his onslaught as blades of grass before a storm. Ryazan, Tula and Moscow itself were awaiting with terror the same fate, for our military forces were meagre and even those were impossible to muster properly. Morale was still low after the long years of emaciation under the Mongol yoke.

Seeing that there was no help and means of defence of the Motherland

on earth, the Christ-loving Grand Duke Vasiliy Dimitrievich, following the example of his pious predecessors, turned for help to the King of Heaven. From the banks of the Oka River where the army was mustered, he ordered that the icon of the Mother of God, painted by the Evangelist St. Luke, be brought to Moscow from Vladimir. Then prayers were to be said for the salvation of our country before the icon for three days continuously.

The warriors, too, spent the three days fasting and praying, calling upon the Almighty Intercessress for help with tears in their eyes.

You can judge for yourselves how fervent were the prayers when each prayed not for himself alone, but for the whole country, for the salvation of his Faith and the Orthodox Church. Their faith was justified when one morning (the day we are celebrating) Tamerlane awoke and called his commanders together and ordered them to prepare for retreat because the road ahead was closed and forbidden them.

Who could forbid Tamerlane? wondered his commanders. "Heaven," replied Tamerlane. "This night a Woman appeared to me in a dream surrounded by a host of valiant warriors. She descended from the heights of heaven and Her wrathful countenance proved that

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Sermon delivered on August 26, 1843, by His Grace Archbishop Innokentiy of Kherson and Taurida.



THE VLADIMIR ICON OF THE MOTHER OF GOD





THE ELET'S ICON OF THE MOTHER OF GOD  
(Feast day, August 26/September 8)



**His Holiness Patriarch Aleksey of Moscow and All Russia  
(1877-1970)**





**The Church of St. Nicholas in Vladivostok, Khabarovsk Diocese (consecrated on May 8, 1976)  
The new iconostasis of the church (consecrated on May 8, 1979)**



He was very angry with me. Her outstretched right hand seemingly forbade the road to Moscow. Do not accuse me of superstition, I did not believe until the vision was repeated thrice. There is no doubt now, the will of heaven must be accomplished."

And it was accomplished. The throng of barbarians disappeared from the Russian land quicker than it had appeared. For no seeming reason, pursued by none, the terrible invaders retreated to new fields of battle and conquests in Asia.

All Russia wondered at the occurrence, but it soon turned to general joy and thanksgiving when the people learned of Tamerlane's marvellous vision. The Vladimir Icon of the Mother of God has remained ever since in the capital as a pledge of peace and security of our homeland; and this day has become a day of rejoicing for ever.

Indeed, brothers, we can but prostrate ourselves before the Mother of God in gratitude when we consider what would have been the fate of our country if She had not interceded so miraculously and averted the terrible

threat of Tamerlane. The well-being of Russia would have been deterred for another century, and who knows but the sword of the conqueror might have put an end to our state altogether.

Therefore it is estimable and right that we should hymn and glorify our Heavenly Intercessress, especially as it is not the only time that She has protected our country. Every time we found ourselves depleted of strength and natural means, every time we approached the brink of disaster and lost all hope except in help from above, the Mother of God miraculously came to our aid, so that the story of our country's past is full of marvellous miracles wrought by the Theotokos.

Our country is spiritually enhanced, as you know, with many miraculous icons of the Mother of God. Some of you may have experienced the marvellous effect of Her icons which have appeared in our country without any doubt so that we might turn to the Heavenly Intercessress for help in our hour of need.... Amen.

(Printed in abridged form. **Works of Innokentiy, Archbishop of Kherson and Taurida.** Vol. II, Moscow, 1901, pp. 121-124).

## Joy Unhoped-For

*"Rejoice, Thou Who givest joy unhoped-for to the faithful..."*

**T**he Most Holy Mother of God has bestowed mercy on the Orthodox people through Her holy icons many times, and each icon has its own history of grace-bestowing aid.

One of the most revered icons of the Mother of God is one known as "Joy Unhoped-For". An instructive tradition about this icon has come down to us from ancient times. A certain man was accustomed to pray daily to the Most Pure Mother of God, in the words of the Archangel's salutation: *Hail, thou that art highly favoured, the Lord is with thee* (Lk. 1. 28). One day, from habit, he turned to the icon of the Most Holy Mother of God while in his heart he was planning to sin, suddenly he observed that the Holy Virgin on the

icon was alive, and blood was flowing from the wounds of the Christ Child. He exclaimed in fear and terror: "O, Most Holy Mother, who has done this?" "Thou and other sinners are again crucifying My Son with your sins, as the Jews of old crucified Him," She answered. Repenting, the sinner began to beseech fervently the Mother of God to have mercy, promising Her to mend his ways and asking Her to beg Her Son to forgive him.

And so, brothers and sisters, through Her icon the Mother of God saved a man from the sinful path to destruction and granted him the unexpected joy of salvation, and for this reason the icon came to be known as "Joy Unhoped-For".

The miraculous manifestation of this



icon's grace-bestowing salutary power attests to the Most Blessed Queen of Heaven's infinite love for us sinners, and to Her maternal concern for our salvation.

We shall never attain salvation through our own efforts, without the aid of God's grace and the prayers of the Most Holy Theotokos. St. Dimitriy of Rostov said: "The Lord alone can forgive sinners and His Mother beseeches Him to do this." The Mother of God, Intercessor for our salvation and the Mother of all Christians in grace, love and faith in the Son of God, ceaselessly prays at the Lord's Throne.

If *the effectual fervent prayer of a righteous man availeth much* (Jas. 5. 16), as Holy Scripture says, then the prayers of the Most Pure Mother of God are even more effectual. During Her earthly life She received the Lord's grace and interceded before Him for those who asked for Her aid and protection. The Holy Gospel tells how, when there was not enough wine at the *marriage in Cana of Galilee*, She asked Her Son to help those in need, and the Saviour fulfilled Her request and accomplished a miracle by turning water into wine (Jn. 2. 1—11).

The Most Holy Mother of God was given further grace and came even closer to God's Throne after Her glorious Dormition. She went to Heaven not only to abide in the majesty and radiance of Her beloved Son's Divine Glory, but also in order to intercede before Him with Her prayers for us. "Rejoice! I am with you for all time," She said when She appeared to the Holy Apostles.

In Her life on earth the Blessed Virgin experienced the same deprivations, needs, misfortunes, and tribulations that we all experience. She suffered the sorrow of Her beloved Son's Passion and Death upon the Cross. She knows our weaknesses, needs, and sorrows. Our every sin causes Her suffering, and our every misfortune has Her compassion. What mother does not care for her children and grieves at heart when misfortune befalls them? What mother would leave them without her aid and attention? The Mother of God is always ready to give us Her timely help

The Prophet and Psalmist, David foretold in the Old Testament about the Mother of God's intercession and closeness to God's Throne of Glory: *Upon thy right hand did stand the queen* (Ps. 45. 9).

St. John the Divine saw Her as a woman arrayed in the sun through Divine Revelation. *And there appeared great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars* (Rev. 12. 1). Like the sun the Mother of God shines and warms us with the rays of Her love and animates our souls with Her God-given grace. She is always present in spirit on earth. When St. Andrew the Fool-for-Christ was *caught up* (2 Cor. 12. 2) to Heaven, like St. Paul, and saw the Lord there, he grieved that the Blessed Virgin was not to be seen. But an angel told him that She had gone into the world to help people.

Through Her holy icons—transmitters of divine grace—the Mother of God consoles those who sorrow and grieve, intercedes for those who have been humiliated, heals those who are ill, and offers speedy assistance to those in misfortune, and so Her holy icons are called: "Consolation of All the Afflicted", "Assuage My Sorrows", "Swift to Harken", "The Seeking of the Lost", "Warrantress of the Sinful", and "Joy Unhoped-For".

Brothers and sisters, all of us are weighed down with sorrows, misfortunes, illness, and adversity, for we all have sinned. The Bible says that *there is no man which sinneth not* (2 Chron. 6. 36). But God is the highest love (1 Jn. 4. 8), and, because of His love for His Mother and for us He responds to Her prayers. We believe in Her constant intercession for us sinners before the Merciful God, the Lover of Man, and in the strength of Her prayers. We shall turn to Her as to a good and quiet haven and zealously call out Her most holy and glorified name. And She will not leave us without the "joy unhoped-for" of our salvation. Amen.

Archpriest ALEKSIY GLUSHAKOV

## The Sunday of All Saints

**T**he great celebrations of our Church are over. The Risen Lord Jesus Christ after abiding for forty days among His disciples, confirmed their faith in His genuine Resurrection from the dead. The Lord showed His disciples the new attributes of the transfigured Christ after the Resurrection—its power to move through physical barriers; when He appeared amidst the disciples in the upper room in Jerusalem (Jn. 20. 19-20); the power of the transfigured Christ to cover distances in the twinkling of an eye and to become invisible as He appeared before His disciples Cleopas and his brother (Lk. 24. 31).

By His Ascension into Heaven, the Lord raised the transfigured human nature to the Throne of the Lord of Glory (Mk. 16. 19; Phil. 3. 21). By sending the Holy Spirit on Pentecost according to His promise (Lk. 24. 49; Acts 2. 1-4), the Lord founded His Holy Church, showing thereby that He is true, that He is alive and sits today in glory with His Father and the Holy Spirit. And so the radiant days of Holy Easter have come to an end; for the last time under the vaults of our holy churches sounded the words: "Christ is risen" spoken by the priest, and the response of the worshippers: "He is risen indeed"; and the triumphant hymns of Easter sound no more.

For forty days we followed in our thoughts after our Lord together with the disciples, experienced His Ascension into Heaven, and awaited Pentecost and glorified the Life-Giving Trinity. Then we called upon the Holy Spirit for help for ourselves and one another "to travel along the road of life with hope in our Saviour, fulfilling His commandments until the time when He will call each of us to the other world—for some radiant, and for some even more radiant, but for certain people (preserve us from this O Lord!) dark and gloomy where there will be *gnashing of teeth*" (Lk. 13. 27-28); and all this depends solely on what kind of seeds we have sown here on earth—good or evil.

Today, the Universal Church calls us to glorify the Holy Fathers who have

pleased God from the beginning of ages. Today, all the host of Old and New Testament saints, who have been faithful to God, are glorified.

The Church draws our gaze upon those who have been like us, men on earth, had flesh like ours, experienced joy and grief, and like us bore all the tribulations of earthly life, laboured and died the death sent to each by God.

In everything they were like unto us and yet they differed. They differed in that they had firm faith so that they could, as the Saviour said, move and cast mountains into the sea (Mt. 21. 21).

The Prophet Moses with his rod divided the waters of the sea (Exod. 13. 21) and with his rod he smote the rock and water gashed forth to quench the thirst of the people (Num. 20. 11).

St. Mary of Egypt crossed the waters of the Jordan as over dry land. Many more examples can be cited.

The faith of saints was enhanced by obedience and submission to the will of God. The Righteous Abraham was ready to sacrifice his only son (Gen. 22. 9); the apostles, martyrs and confessors of the New Testament burnt with zeal for God (Heb. 6. 11-12); they were defenders of the Faith, Truth and Righteousness of God, fearlessly and firmly defending them even unto death (2 Cor. 11. 24-28; Heb. 11. 33-38).

Let us recall the Old Testament martyrs Shadrach, Meshach and Abednego (Dan. 3. 1-9); the holy brethren, the Maccabees (1 Macc. 2. 1-5); the host of New Testament martyrs headed by St. John the Baptist; the saints—Athanasius of Alexandria, Basil the Great, Gregory of Nazianzus and John Chrysostom. Numberless are those who have defended the Divine Truth. And all their deeds and acts of faith were illumined by the rays of their all-conquering love for God and men. They were irreconcilable to evil and deceit whose father is the Devil (Jn. 8. 44).

Turning over the pages of history, upon which the lives of the saints we are commemorating today are recorded, we read their behests addressed to us. From deep antiquity we hear the voices



of the saints calling us to make the rule of our life the commandment of God: *Seek ye first the kingdom of God, and his righteousness* (Mt. 6. 33).

Whatever your calling or social position always serve God and through Him men, and all that is necessary in earthly life will be given to you. By seeking the Kingdom of God, we do not draw away from people nor do we hinder the development of life, we cleanse it. True life does not consist in eating delicious food or enjoying luxuries, but in developing the spirit, in perfecting the heart in acts of love and charity.

All that surrounds man and things he uses are given and subjugated to him by God in order to perform good deeds. Even the rod which Cain used for evil (Gen. 4. 8) in the hands of a good man is a staff to lean on and a protection against beasts.

When a man gets ready for a sea voyage and knows that he will have to steer the ship, that time does not wait, that the hour for sailing is drawing near, that the ship must leave the familiar shores and ply the high seas, he must know the goal of his voyage, where he is going to and devote himself entirely to the work of sailing. For a time he must put aside all cares for those left behind, for his home, his children, his parents, forget his connections and all that is dear to him and devote his feelings, thoughts and will to the work in hand—the voyage undertaken. Only thus can he overcome every danger and peril, achieve his goal and return to his native shores with honour.

And so, as we set sail for the sea of fasting in honour of the Apostles, we shall not be overcome by the waves; or as the Holy Fathers teach us, we shall haul in the anchor of our attachments to the world, put aside all earthly cares, and hoist the sails of our thoughts up to the Cross of our salvation, and tighten them with ropes of our virtues, take the compass of the Gospel truths, and set our ship on the right course, and sail straight ahead with our Saviour Himself at the helm and with a fair wind—the action of grace of the Holy Spirit; we shall ride the foaming waves and avoid the reefs and enter the peaceful haven of Heaven, of Eternal Easter,

the Radiant Joy of Christ's Resurrection.

Every voyage requires a supply of food, fresh water, proper clothing and other requisites. Let us be sensible!

Let our bread be our love for God and men, and quench our thirst with the wonderful water of charity and cloth ourselves in humility which protects us from the cold winds of conceit and the downpour of vanity. Let us remember that what spring is for the earth, charity is for fasting. Just as the spring breeze helps open the flowers of the fields and pastures in the sun rays, so charity helps the soul to be covered with flowers of virtue and prepares a rich harvest in the Kingdom of Heaven.

I shall also remind you and compare your hearts to lamps filled with oil—love that shines for all. Let the flame be straight, quiet and bright and your virtue be flavoured with reason. St. Peter says: *add... to virtue knowledge* (2 Pet. 1. 5).

What the soul is to the body, so generosity, in the Name of our Lord, is to fasting. When the soul leaves the body, death occurs, and when a man is miserly, he makes his fast fruitless.

Fasting is a life of virtue, the killing of vices. It is the courage of the soul, the wall of purity and a chaste life.

Fasting is the sharp weapon of Christ's soldiers against the powers of darkness. Forgiveness of all must be founded on love and mercy, the two wings upon which the soul ascends to Heaven.

*Mercy and truth are met together* (Ps. 85. 10), says the Prophet. Christ is Truth. Truth is in love. The doing of good deeds is the basic food of one fasting. The hand of the poor beggar is the heavenly treasurestore (the bank of Heaven). Let us recall the words of our Lord: *Lay up for yourselves treasures in heaven...* (Mt. 6. 20). The Lord commands mercy from us. Let us recall His words: *I desired mercy and not sacrifice* (Hos. 6. 6); refuse not one who asks of thee for help.

Know how to differentiate charity. There is charity that is exterior—material help, through deeds, and words of consolation but there is also inner charity—forgiveness of all, exhortation, and

nishing in the affairs of Faith and ally, repentance, as mercy shown to our friend—your soul.

The power of repentance is set before us in the examples of David the Prophet, Manasseh, the Apostles Peter and Paul, St. Mary of Egypt and all those who have now inherited, through the

mercy of the Heavenly Father, the eternal mansions of glory.

The aim of our life is to obtain God's mercy. *Blessed are the merciful: for they shall obtain mercy* (Mt. 5. 7). Do not hope for mercy in Heaven if you have not shown mercy here on earth. Amen.

Hieromonk NEKTARIY OVCHINNIKOV

## On the Guardian Angel

(In commemoration of the Synaxis of the Heavenly Host)

Thy wish that every man should be saved, Thou didst provide all men, Logos, with Angels as teachers, that they might guide us in the Light unto the Father of Thee" (2nd troparion of the 1st hymn of the Canon from the morning to the Guardian Angel of human life).

In the Name of the Father, and of the Son, and of the Holy Spirit, O Brothers and sisters, today the Holy Church remembers and glorifies in prayer those who always behold the face of the Father in Heaven (Mt. 18. 10)—the holy Angels of God.

We know that the Angels are incorporeal spirits and reasoning beings, who stand before the Throne of God and unceasingly glorify the Lord God the Pantocrator, fulfilling His holy will. They constitute the celestial, heavenly, spiritual world. We know that the Angels are our guardians, helpers and guides along the path to salvation.

From the moment of our Baptism the wings of our Guardian Angels are unfolded above us. Our Guardian Angel is a being who loves us with an infinite love. Although at times we may forget about our Angel, omitting to pray to him, keeping him from us with our sinful ways, offending his holy nature, he, forever quiet and meek, endeavours to turn us back to the path of righteousness. "In thee did I find a protector, companion and collocutor, O holy Angel, who dost watch over, guard and accompany me, offering always what is salvific," we sing in the Canon to our holy Guardian Angel (1st troparion of the 5th canticle).

Our striving to do good, our prayers and our repentance cannot be born in

us without the help of our Guardian Angel. It is he who constantly calls us to God and directs our steps along the path to salvation, keeping us from sin and transgression, helping us to struggle against temptation, "praying, guiding and chiding, thou teachest me to perform good deeds and illumine my mind, lead me to Christ's salvation" (1st troparion of the 8th canticle). If we do not heed his voice we will fall into sinful ways and then, when we are unrepentant, our Guardian Angel withdraws from our side, weeps and turns to God beseeching Him to stay His hand of punishment, while constantly urging us to repent of our sins "...foreseeing the torments and ordeal that lie in our path" (3rd troparion of the 5th canticle).

Solitude is a burden loathsome to man. Each man wishes to find a companion in life to whom he is able to open up his heart, to expose his spiritual wounds, in whom he can confide his sorrows and all the treasured secrets of his soul. But all too often it happens that we grow disillusioned in those around us, failing to find in them the desired response, and we grow discontented and begin to despair. But each of us has a true friend, for whose company our hearts so long—our heavenly friend, our Guardian Angel. And it is in him that we may confide all the secrets of our soul.

Our Guardian Angel appears before each of us at the mysterious, awesome, sacred and inevitable moment of death. As death approaches, how we will beseech and implore him not to leave our side, not to abandon us as we face the coming ordeal: "For I shall see thee on my right hand as thou protecteth



my pitiful soul, thou who art radiant and serene, my protector and intercessor, then shall my soul be delivered from all peril and thou shalt banish the fierce enemies who seek to entrap me" (1st troparion of the 9th canticle).

Brothers and sisters, let us always, every day of our lives, in all life's circumstances remember our heavenly protector, heed his voice, pray to him and call to him especially in times of peril, for the Angels are our first source of help and protection. The Lord Himself commanded His Angels to keep us in all our ways (Ps. 91. 11).

Thus have we gathered together in this holy church to pray to the holy Angels and above all to our Guardian

Angels. Let us therefore lift up voices to them: "I have placed all trust in salvation in God in thee, guardian and patron, and protect pray to God for me together with Angelic Host (6th troparion of the canticle).

May we rejoice unceasingly that are endowed with such protectors, behold always the face of the Father in Heaven.

"O Angel of God, go thou before Holy Trinity and pray unceasingly me, thy servant... Make me worthy to receive the Kingdom of God on high and let us together sing the Trisagion Amen.

Father MIKHAIL KALUC

## On Shame

*And ... all his adversaries were ashamed (Lk. 13.*

**I**n the Name of the Father, and of the Son, and of the Holy Spirit.

The Holy Gospel tells us (Lk. 13. 10-17), dear brothers and sisters, of Christ our Saviour's divine insight into the inner essence of each man when He is confronted by the wholehearted devotion to God displayed by some and the opposition to His will put up by others. Thus, in the afflicted woman, Christ saw a true daughter of Abraham, who had been bound by Satan for eighteen years in the bonds of the spirit of infirmity, but whose spiritual strength had not been broken and who had retained her faith in God throughout all those years of suffering. It was this patient trust in God which served as the pledge for her miraculous cure from her terrible ailment. Great was the gratitude of the woman to God for healing her, and this gratitude struck a responsive chord in the hearts of those present: *and all the people rejoiced for all the glorious things that were done by him.*

But not everyone present was pleased at the sick woman's recovery. The Pharisees' and Scribes' close observance of the letter of the Law had made them callous and cruel, and they responded hostilely to the miraculous

healing of the woman, which had been performed on the Sabbath and was therefore, in their view, a violation of the Law. Our Lord then pointed out their own misdeeds, unworthy of devout believers, and thereby exposed the hypocrisy of these defenders of the Law and caused them to be ashamed of their own behaviour.

Just like these people described in the Gospel we too, brothers and sisters, are entirely open to Christ's divine all-seeing gaze. Each one of us to some extent or other, is twisted by sins and in the grasp of the spirit of infirmity. But it is very important that we remain faithful to God, that our feeling of shame should not expose us as opponents of His Will.

The Lord placed the feeling of shame in our souls to guard His Law to prevent the repetition of sin and to make us repent and seek the grace of God which we have lost.

The Holy Scriptures bear witness that our souls are filled with shame whenever we oppose God's mercy towards us, whenever we forget God (Job 8. 13), or rejoice in the misfortunes of our neighbour and put on a false face before him (Ps. 35. 26). Man feels ashamed when he hates a righteous man (Job 8. 22) or dares to oppress

s brother (Obad. 1. 10). Our spiritual nature tries to thaw the frost in our hearts with the feeling of shame, in other words we feel great discomfort from our own guilt. Thus, shame forces us to perceive the spiritual and moral abyss into which we are falling because of our sin. It awakens our hearts to an awareness of the reasons for this fall, to self-reproach, repentance for what we have done, to an inner confession of guilt before our consciences, to a longing to correct our sinful ways, to be zealous for the glory and grace of God. After his fall Adam responded wrongly to the manifestation of shame in his soul when he hid himself from God; his shame did not guide him to acceptance of the salvific grace of repentance, and instead further hardened him in his disobedience to God. According to The Wisdom of Jesus, the Son of Sirach, every man should; *Observe the opportunity, and beware of evil; and be not ashamed when it concerneth thy soul. For there is a shame that bringeth sin; and there is a shame which is glory and grace* (Ecclus. 4. 20-21). In accordance with his observation, when our shame is aroused we should not hide ourselves from God, but should go to Him and ask for His forgiveness and grace to improve ourselves.

Through prayers, hymns, and, above all the Sacraments, the Orthodox divine

service exhorts us to turn to Christ, that He may heal us of our sins. Each of us hears the call of God and we need only respond with our believing hearts in patient devotion to the will of God. And then we will find that through divine service the Lord influences our souls and hearts with His grace, and we must answer Him with our gratitude, and glorify Him *for all the glorious things that were done by Him.*

May the feeling of shame serve each of us as a stimulus to look deeper and more attentively into the spiritual order of our lives. The mercy of God constantly appeals to us to avoid all manner of shameful deeds, to alter our course from Evil to Good, from cunning and reprehensive ways to God's behests and to the way of life worthy of the great title of the follower of Christ—Christian.

Let us therefore, brothers and sisters, treasure this salvific title and regard each burst of shame as an indication from God that we have sinned and turned immediately to Christ with repentance and a desire to correct our ways. Then will the Son of God have mercy upon us in this life and will not be ashamed of us, *when he cometh in the glory of his Father the holy angels* (Mk. 8. 38). Amen.

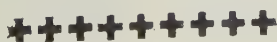
Archpriest GENNADIY NEFEDOV,  
lecturer at the MTA

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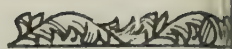
## TROPARION TO THE MOTHER OF GOD "SEEKING OF THE LOST"

Tone 7:

Rejoice, O Virgin, full of grace Mother of God, Thou Who didst carry the Pre-Eternal Infant and God in Thy arms! Ask Him to grant reconciliation to the world and salvation for our souls, for Thy Son, Mother of God, hast promised Thee that all Thy supplications will be benevolently granted. Wherefore, we kneel and pray, and trust in Thee that we may not perish, and call upon Thy Name, for Thou art, our Queen, the Seeker of the lost.







### The Thirty-Fifth Anniversary of Victory

**F**rom year to year since victorious 1945 the Soviet people, including the flock of the Russian Orthodox Church (who make up an indivisible part of it), festively celebrate May 9, a national holiday—Day of Victory over Nazi Germany.

In 1980, all of progressive mankind marked the thirty-fifth anniversary of this great victory.

The Great Patriotic War of 1941-1945 was a most difficult trial not only for our people. The remarkable endurance of our country's sons and daughters, their self-sacrifice for the good of their beloved country, and innumerable recorded examples of their heroism, which astounded the world, were displayed with great force. Our glorious warriors did not limit themselves to driving the cruel enemy from our land, they brought their holy war to a victorious conclusion—the full and utter defeat of fascism, liberating the people of Europe from it. In fulfilling this fraternal duty, our people suffered new grievous losses, losing on the field of battle many of their sons and daughters.

During these terrible years of war, patriotic feelings of exceptional intensity were manifested in our Holy Church. They supported the faithful fighting at the front and those who laboured in the rear. From the first days of the war the Primate of our Church, His Beatitude Metropolitan Sergiy (later His Holiness the Patriarch of Moscow and All Russia) and then his successor His Holiness Patriarch Aleksiy together with other arch-pastors called passionately upon the believers, in their numerous messages, to respond to the holy task of defending our Motherland.

The Russian Orthodox Church was invariably with her people in sorrow and danger, in battle and in the final

victory. So it was in the past and throughout all of our great history; and it was during those terrible years, and so it will be always. There could hardly be found a person among Orthodox Christians who, knowing the history of his native land, would not bare his head reverently and bow to the long-suffering Russia of the past, a nation which had suffered many difficult trials.

In truth, the Russian people are great. They have given the world famous scholars, inventors, and commanders. But in speaking of the greatness of the Russian people, one cannot remain silent about that which so clearly bears witness of their spiritual beauty. It is a nation, which has given many righteous men, ascetics, and a host of saints, those whom we call “earthly angels” or “heavenly peoples”—those of whom one could say, in ordinary language, that they were shining and wonderful representatives of our nation. In terms of their moral image these were ideal people, spiritual heroes. Spiritually they were advanced people, who pointed out the path towards the light, goodness and truth of life. They were the salt of the Russian land. These leaders of the spirit had an enormous historical significance for the moral development of their people, in their spiritual growth. And it is no wonder that they, our Russian saints, as all of our Russian nation, passionately loved their Motherland. For them it was like a precious vessel preserving the great treasures of life—the holy faith, the shining expectations of the nation, its wonderful ideals. “We stand unto death for our Russian land and for the House of the Most Holy Mother of God”, this was the call of the Russian warriors at that time. And the invasions of foreigners were not frightful for Holy Russ, for the entire nation as one knew that in its struggle with them it was defending the treasures

res of its life—its spiritual being, its Holy Faith, its shrines, the glorious ideals of freedom, and its historical distinction.

Before us rises the radiant image of St. Sergiy the Hegumen of Radonezh, illuminated in eternal glory. He was the personification of the strength of spirit of the Russian people, and inspired them to struggle against the enslavers. St. Sergiy blessed Grand Duke Dimitriy Donskoi as he went into battle with the foreign invaders, foretelling aid from above and a glorious victory. He sent two of his monks, the heroes Aleksandr Peresvet and Andrei Osyabya to fight with Grand Duke Dimitriy's forces.

Clearly recognizing the significance of a victory for the future of his native land, St. Sergiy sent a personal message with the monks, which ended with this encouraging advice to Grand Duke Dimitriy: "That thou, sire, thus go forth, and God and the Trinity will help thee"<sup>1</sup>. The blessing of the great intercessor and Spirit-bearing ascetic of the Russian land inspired the Russian warriors. On September 8, 1380, on the Feast of the Nativity of the Blessed Virgin, Russ won a great historical battle against the Golden Horde.

The Russian Orthodox Church has never abandoned her people in times of need. During the War of 1812, many monasteries and hierarchs, as in times of old, offered their savings for the salvation of their native land. The fearful calamity served Russia as a crucible in which she was strengthened and purified. Divine Providence willed it that Napoleon should reach Moscow, but it was simply to show the whole world what the Russian people were capable of when their Motherland was in danger.

On June 22, 1941, without a declaration of war the Nazi invaders treacherously invaded the territory of our Motherland bringing death and destruction. On that day the Primate of our Church and Patriarchal Locum Tenens, His Beatitude Metropolitan Sergiy of Moscow and Kolomna, turned to all the archpastors, pastors and believers in our country with a message in which he blessed all the Orthodox people of our country to defend their

Motherland: "Our Orthodox Church has always shared the fate of the people. Together with them she has borne all their tribulations and found consolation in their successes. She will not abandon her people now either. She blesses the national feat which faces us with a heavenly benediction... Our forefathers did not lose courage in worse situations because they thought not of personal danger and gain, but of their holy duty to their Motherland and their Faith, and they emerged victorious. Let us, Orthodox believers, not dishonour their glorious names, we who are their relatives in blood and Faith... O Lord grant us victory!"

Following their well-tested plan in the West, their "Blitzkrieg", the Nazi invaders sped across the boundaries of our land to its interior like a deadly tornado, sowing death and destruction everywhere. Hitler wanted to paralyze the Soviet state by taking Moscow immediately. In the fourth month of the war a real danger threatened the capital; its population lived through exceptionally fearful days. Strengthening the faith of Orthodox people in victory, His Beatitude Metropolitan Sergiy once again addressed his congregation with words of comfort and encouragement on the Feast of the Protecting Veil of the Mother of God: "With God's help in this time of trial our nation will stand for itself as it always has and sooner or later will chase the invading foreigner off. This hope, like the strongest armour, shall guard us from all faintheartedness before the invasion of the enemy! Each on his watch, at his post, will stand alertly assisting in the defence of our Motherland and zealously preserving the precious behests of our Holy Orthodox Faith."<sup>2</sup>

Metropolitan Sergiy sent his blessing to all true sons of our Motherland and the Orthodox Church. "May the blessing of our Lord be upon all who, without sparing their lives, are defending our Holy Church and country, and upon those who through their prayers, sympathies, labours, and donations are aiding our glorious defenders," he wrote.<sup>3</sup>

It was the fifth month of the war. Hitlerism continued its bloody work,



donning the guise of the saviour of Russia and the Faith. Metropolitan Sergiy in his next message exposed the true face of the invader: "The Nazi Moloch continues to tell the world that he has raised his sword 'in defence of religion' and for the 'salvation' of the allegedly profaned Faith. But the whole world knows that these fiends are attempting to cover their evil deeds with a false mask of piety....".

How many tears were shed by Russian people, how many outrages committed against their freedom by the Nazi murderers during the war! They shot children in Orthodox churches before the eyes of their suffering mothers; they spared neither the young nor the old, neither the sick nor the wounded. Orthodox churches were turned into stables by these vandals of the 20th century. Under cover of the flattering phraseology of "defending Christianity" Hitler strove to eliminate all Slavonic peoples, persecuting the Orthodox Faith, which had served these peoples as their spiritual support throughout their entire national existences. The firmness of the Russian Orthodox Church in her struggle with fascism acted as a strong stimulus and inspired all the Slavonic peoples of Europe to fight the Nazi invaders.

Having occupied our lands, the Nazis used every means to humiliate the people and to kill their love for their Motherland, in order to transform them into obedient, voiceless slaves. The Nazis took no consideration of religious convictions on the occupied territories. They arrested believers en masse on feast days, broke in on church services, took the worshippers out of the churches, mocked and scoffed at them, and then shot them. The enemy destroyed and swept away everything in their path. They blew up factories, enterprises, schools, hospitals; they destroyed populated centres, not sparing cultural treasures, which were the pride of our people and the property of world art.

All the pastors, together with the Primate of our Church and other hierarchs, in their sermons and appeals never ceased to call on the people to the defence of the Motherland. "War is a holy duty for those who accept it of

necessity," wrote Metropolitan Aleksii of Leningrad in his message to his flock. "Those taking up arms in such a cause are accomplishing a feat of righteousness, and in accepting both wounds and suffering, and risking their lives for their brethren and Motherland, they are following in the path of the martyrs to an imperishable and eternal crown. Therefore the Church blesses all these feats and everything that each Russian does for the defence of his country."<sup>4</sup>

Patriotism, one's love for one's country, can be compared to one's love for one's mother, with a most tender concern for her. From time immemorial the Orthodox Russian nation has revered its shrines with a special love. It raised magnificent churches on its hard-earned kopeks, and decorated and carefully guarded them, because a church for a devout Christian was always a place for prayerful communion with God. He brought there his joy and grief, he came for help during times of personal and national catastrophes. The devout people revered also the holy objects in the churches with the same love and devotion. The destruction and profanation of these holy objects, the mocking of the clergy and the faithful caused deep hatred for the enemy in the Orthodox people. Patriotic feeling and the spirit of prayer to God fortified them. The faithful prayed to the Lord that He crown the arms of the Russian warriors with victory, and liberate them from the Nazi yoke.

Many can recall how in those days the sky over Rovno Region was illuminated with the glow of fires, and the air was filled with the smell of burned villages. The groans of the condemned resounded now here and now there. People were afraid to go to church and priests were afraid to serve, for the Germans often surrounded a church and captured the people to deport them to Germany, but usually shot them on the spot. So it was in the village of Malinovka, where the church was burned to the ground with 830 persons inside. The Germans tortured Father Konstantin: they gouged out his eyes, sliced off his ears, cut off his hands, killed his wife and children and then threw their bodies into the

church. They then herded the people into the church and set it on fire.

Many of the greatest architectural monuments in our country were harshly and barbarously destroyed by the Nazis. Thus was the unique example of church architecture, the famous New Jerusalem church blown up. The oldest monument of Novgorod, the Church of the Saviour on the Neredita was destroyed. The mediaeval cathedral in Mozhaik was blown up. Many churches in the Moscow, Orel, Kursk, Kalinin and other regions were destroyed also.

The life of our people who found themselves on temporarily occupied territory was very difficult. Shootings and torture, a regime of the whip and the cane, poisoning of the sick in hospitals, the nightmarish torture chambers of the Gestapo, forced labour camps, and immeasurable humiliation of Soviet prisoners of war; such was the constant life of the every-day reality of those endlessly tormenting years; this was the "new order" instituted by the Nazis.

A priest often witnessed the beatings of his spiritual children who were suspected of having contacts with the partisans. The Germans showed absolutely no mercy to the clergy of various confessions in all of the occupied territories. One proof of this is Cardinal Glonda's report to Pope Pius XII in which he said: "On the day after the taking of Warsaw the Germans arrested around 330 priests". "In the city of Poznan, in the beginning of April 1940, five priests were shot immediately, 27 priests were interred in concentration camps in Stutthof and other places, and 190 priests sent to prisons or concentration camps in Bruskow and Chludow." Generally speaking, "up to January 1941 around 700 priests were killed and three thousand were confined in prisons or concentration camps". In conclusion Cardinal Glonda wrote: "The clergy is increasingly persecuted. Those who were allowed to remain are subjected to many humiliations, and are paralyzed in the fulfilment of their spiritual duties."<sup>5</sup>

The Orthodox people of our country responded enthusiastically to the call: "Everything for the front, everything

for victory!" A special collection was organized for soldiers in hospitals. Convents supplied hospitals and refugee centres with linen and materials for bandages, as well as helped to care for the sick and wounded.

This is how the truly patriotic attitude of the devout was revealed when these events were experienced. There was not a single Orthodox family, whose members did not take part in the defence of our beloved country either directly or indirectly.

The Church called upon the faithful and the Orthodox clergy everywhere to organize collections to be given to the country's defence fund.

Our country deeply appreciated these services of the leaders of the Russian Orthodox Church and the clergy during the war, awarding them government orders and medals.

Our people were victorious because they were defending a righteous cause. Every person knows that the true force of victory lies not in the power of bombs or other lethal weapons but in the strength of the human spirit, in its progressive yearnings, in the righteousness of Divine Economy; it lies in the unity of all peace-loving people and nations. The Soviet people raised the flag of victory over the Nazi Reichstag. The chastising sword of justice came down upon the heads of the evil-doers not only as just retribution for that which had been done, but also in order to wipe out evil once and for all and to save mankind from the putrefying, misanthropic ideology of Hitlerism.

The Russian Orthodox Church, together with the entire Soviet nation, having suffered the horrors of World War II, and having contributed her mite to the national feat of achieving victory over fascism, has not, of course, remained an inactive observer when new signs of tension in international relations began to appear. The Russian Church, without weakening, has dedicated and continues to dedicate her energies and efforts to the struggle for the triumph of the ideas of love and peace over the forces of hatred and enmity, using her lofty calling for peacemaking in conditions of contemporary reality. She sincerely welcomes the consistent peaceful efforts of the



Soviet people and government, aimed at reducing international tension, at overcoming the cold war, and at achieving a stable and just peace on earth.

Our Church in her peacemaking is at one with all men of good will, who are defending the cause of peace, and do not desire a repetition of the horrors of World War II.

Christian consciousness believes that its basic mission in peacemaking is to awaken in mankind and in each individual an insurmountable desire for peace through reason, will and feeling, that is, with all the powers of the soul.

Christianity, whose teaching of peace and love lies at its very basis, strives to fortify men of good will in their steadfast defence of peace—that great gift of God, which our Russian Orthodox Church has always preserved, defended and multiplied. Creating *the unity of the Spirit in the bond of peace* (Eph. 4. 3), the Church of Christ today, too, prays fervently and hopes that each person will become a bearer of peace, will become imbued with peace, that is, will be full of love, that this feeling might bring its good fruit in all spheres of human life, illuminating and warming the whole and all the variety of human relations and ties.

Drawing on the New Testament teaching about man as the beloved creation of God, crowned with the immortal image of the Creator Himself, the Orthodox Church reminds in every possible way of the great and irreplaceable value of every human life, which was not given to be sacrificed for the sake of winning “living space” or for greedy, egoistical considerations. The human right to life is protected by God’s Commandment, and its violation is strictly punished by Divine Judgement, and the more inhuman and unnatural the form of infringement of this holy right to life, the stricter the judgement.

The Russian Orthodox Church does not take part in political discussions, however, she considers it her duty to urge all nations, all states, to follow the reasonable policy of peaceful coexistence; to reject attempts to resolve international conflicts by the use of force; to the consistent and all-round

limitation of armaments—up to full and total disarmament; to the creation of relationships of friendship and mutual cooperation, which would bring benefit to all nations and promote their prosperity and progress.

The present Primate of our Church, His Holiness Patriarch Pimen has contributed greatly to the peacemaking of our state. His peace work is highly valued by our government.

Prayer and labour for the good of our Motherland, these are the weapons with which the faithful can and must defend peace on earth. To deepen our prayer to the Saviour of the World for the gift of peace for the whole world and to serve the cause of peacemaking through self-sacrificing work of each in his sphere, this is the holy, patriotic task of which the Russian Orthodox Church indefatigably reminds her children.

The Church prays to the Lord, that He, the Almighty, may halt the hands encroaching on peace, so that people on earth may live peacefully without war.

To live at peace with oneself, with men, and with God; this is the greatest benevolence on earth. *Blessed are the peacemakers: for they shall be called the children of God* (Mt. 5. 9). The Russian Orthodox Church throughout the centuries has gone and will always go along with her people. And therefore she devoutly honours the memory of the heroes of the Great Patriotic War, and of all those who gave their lives for their fellowmen, fulfilling Christ’s behest: *Greater love hath no man than this, that a man lay down his life for his friends* (Jn. 15. 13).

#### NOTES

<sup>1</sup> Archimandrite Nikon, *Zhitie Prepodobnogo Sergia* (The Life of St. Sergiy), The Trinity-St. Sergiy Lavra, 1898, p. 177.

<sup>2</sup> *Patriarch Sergiy i ego dukhovnoe nasledie* (Patriarch Sergiy and His Spiritual Legacy), Moscow, 1947, pp. 80-81.

<sup>3</sup> *Ibid.*, p. 81.

<sup>4</sup> Patriarch Aleksiy. *Slova, rechi, poslania, statii* (Sermons, Speeches, Messages, Articles), Moscow, 1948, p. 42.

<sup>5</sup> Rudenko, R. A. *Nyurnbergsky protses* (The Nuremberg Trial), Vol. II, Moscow, 1966, pp. 129, 130-31.

Hegumen INNOKENTIY  
Secretary of the Administrative  
Board of the Odessa Theological Seminary

# Meeting of the CPC Presiding Board in the Federal Republic of Germany

## COMMUNIQUE

The Presiding Board of the Christian Peace Conference enlarged to include some members of the Working Committee and the International Secretariat, met from April 9 to 11, 1980, at the Haus der Begegnung, the Academy of the German Evangelical Church of Rhineland at Mülheim. Besides the President, Bishop Dr. Karoly Toth (Reformed Church of Hungary); the Chairman of the Continuation Committee, Metropolitan Dr. Filaret (Russian Orthodox Church); the General Secretary, Dr. Lubomir Miřejovský (Evangelical Church of Czech Brethren); the honorary members of the Presiding Board, vice-presidents and other participants were present from Angola, Australia, Bulgaria, Cuba, Czechoslovakia, Federal Republic of Germany, France, German Democratic Republic, Hungary, India, the Netherlands, Poland, Romania, Sierra Leone, Sri Lanka, Switzerland, Tanzania, United Kingdom, USA, USSR and Vietnam.

President Karl Immer of the Church of Rhineland welcomed the guests on behalf of the host Church, and also gave a stirring and inspiring sermon on the Resurrection of Christ which is still the true basis of the Christian hope for an anxious and troubled world in danger of despair. The participants in the meeting were given a cordial reception by the leadership of the Rhineland Church, at which several leaders of the German Evangelical Church were present. The retired president of the Church, Prof. Joachim Beckmann, gave an informative talk at the reception about the contacts between the late Dr. Josef Hromadka and the leaders of the German Churches in the fifties when they explored together the possibilities of East-West dialogue. Bishop Dr. Karoly Toth in his presidential address thanked the hosts and provided a wide-ranging survey of the present extremely tense

world situation. The participants discussed many aspects of this situation, including the impassioned but not always balanced or well-informed international debate on Afghanistan; the escalation of the arms race; the diplomatic success of the PLO; the increasing tensions in the Indian Ocean; the victory of the patriotic forces in Zimbabwe; the deterioration of detente; the NATO proposal to station more than 500 medium-range missiles in Western Europe targeting the Soviet Union and other socialist countries; misleading and disastrous concepts like "limited nuclear war", "national interests", "first nation at any cost", and so on. The meeting saw the main task of Christians today in affirming hope in the midst of apparent hopelessness; to inspire confidence in the possibility of resolving conflicts which seem impossible to resolve.

Based on a report from the General Secretary, Dr. Lubomir Miřejovský, the Presiding Board reviewed the CPC activities since the last meeting of the Working Committee in Sofia (November 1979) till the present session and decided on future plans for peace work, including preparation for the forthcoming Madrid meeting for the follow-up to the Helsinki CESC Conference. A special seminar on this question will be held in Budapest in May.

The Presiding Board discussed and finalized plans for the CPC Continuation Committee meeting in Eisenach, GDR, from October 13 to 17, 1980, on the basis of a report from the Continuation Committee Chairman, Metropolitan Dr. Filaret of Kiev and Galich. The theme of the meeting is "God's Promise and Our Responsibility—Christians for Confidence Building, Detente, Disarmament and Justice". The Biblical motto is "God will have all men to be saved, and to come to the knowledge of truth" (1 Tim. 2. 4). Some 250 participants from all continents are expected.



The Presiding Board heard reports on the activity of all Regional and Continental Committees.

The Presiding Board addressed a letter to Federal Chancellor Helmut Schmidt expressing its support for his position favouring detente in the spirit of Helsinki. In solidarity with the World Council of Churches and the Conference of European Churches the Presiding Board also stressed the total unacceptability of the NATO decision to station middle-range missiles in Western Europe as not conducive to detente.

The Presiding Board made solemn commemoration of Archbishop Oscar Romero of El Salvador who was brutally assassinated while officiating at

Mass, and sent a cable to the Catholic Bishop's Conference of El Salvador expressing solidarity with the struggle of the peoples for liberation in El Salvador and in the Latin American continent as a whole. Archbishop Romero's martyrdom in the cause of peace and justice was recognized as a powerful symbol of encouragement and inspiration to many oppressed people.

The meeting adopted a statement calling upon the leaders of Churches and individual Christians and groups to renew their efforts for peace with justice, and to kindle new hope in a world in the throes of mounting anxiety and near-despair. This statement deals with the Presiding Board's considered views on many aspects of the international situation.

## **FOR NEW HOPE AND COURAGE IN PEACE WORK**

### **Statement of the Presiding Board of the Christian Peace Conference**

We are here committed to the struggle for peace, detente and justice which calls for renewal of hope and courage. And this hope is based on God Who raised the Crucified Jesus from death.

It is our faith and trust in the words of Jesus Christ that encourage us to face the problems of the world with understanding and courage and to approach our fellowmen with the message of the Kingdom which is the message of hope and love.

#### **Africa**

Liberation continues to be a basic ingredient of Christian hope in Africa today. This is a historical time for Africa, when the liberation process has reached its most decisive stage, with the indisputable victory of the patriotic forces of Zimbabwe, which will not only accelerate the collapse of colonialism and oppression in Namibia, South Africa, Western Sahara and Reunion—but will also help to affirm the African identity and dignity throughout the continent.

That important event was hailed by the ACPC Continuation Committee, meeting in Antananarivo, December 1979, in its communique regarding li-

beration and decolonization of the continent. In that context it called the Churches and peace movements to support the just struggle of the peoples of Africa against colonialism, apartheid and mercenarism, which constitute deadly enemies to peace and stability in Africa, and destabilize progressive movements and governments on the continent. The continual escalation of the militarization of the Indian Ocean was also condemned by the ACPC Continuation Committee.

The establishment of peace also continues to be hindered by disease, illiteracy, tribalism, blatant economic exploitation and political intolerance. Policies of some governments no longer meet the expectations and aspirations of their peoples, thus creating a climate of political instability and of social dissatisfaction that can be witnessed in some of the African countries today. The problem of refugees resulting from these evils and natural catastrophes still prevails, thus increasing the number of homeless and displaced persons.

Independent nations of Africa need to be empowered to reconstruct their economies. They must not be turned into a market for weapons, but need help without strings attached.

The CPC is certainly witnessing a period of transition in the sense that it is transforming itself from an Europe-centred body and an organization prevaillingly led by Europeans into a worldwide peace movement. To be truly relevant to Africa, as a peace force, the CPC has to fulfil its mission to the peoples of Africa, by denouncing injustices wherever they occur, by exposing those powers that defy legitimate African aspirations—and by urging Christians and Churches to side with the oppressed and struggling peoples. We believe this to be the demand of the Gospel.

Liberation is still a basic ingredient of Christian hope in Africa today.

### Asia

Peace and justice are slow in coming to Asia. The struggle for the liberation of the oppressed and the exploited meets with stiff opposition everywhere from the forces of vested interest and feudal-capitalist reaction. No peoples are allowed to pursue their own struggle for economic and political emancipation without interference from the world capitalist imperialistic system. Whether in Indochina or Iran, Palestine or Afghanistan, Pakistan or the Philippines, the peoples' struggles are always the target of attack.

In the Middle East, the Camp David Agreement has brought no settlement. It is heartening to see the PLO gaining more and more diplomatic recognition. But a homeland for the Palestinian people is not yet secured. As the Arab peoples learn to use the oil weapon effectively where arguments fail to secure justice, President J. Carter declares that the Middle East oil is a national interest for the USA, and sends armed forces to encircle the Arab peoples.

In Iran the deposing of the Shah was recognized as a great achievement of the people, but before their social and economic emancipation can make progress, they are harassed by economic sanctions and military threats. We cannot condone the holding of any diplomatic personnel as hostages; we must concede that the Iranian people have a right to demand an explanation from

their oppressors, i. e. the deposed Shah and those who built him up to serve their own interests.

The Afghan people began their struggle for liberation from the forces of feudalism and social backwardness quite some time ago, but it was only in April 1978 that the people began to acquire power.

The consciousness of mankind is raised when one nation intervenes in another without the latter's request—whether it is South Africa in Zimbabwe and in Namibia, the USA in the Dominican Republic and Vietnam, just to cite a few out of many recent examples. Legitimate government has the right, when faced with the threat of being deprived of the results of its revolution through the support granted by foreign powers to internal reactionary powers, to ask for and utilize the military assistance of a nation with which they have treaty relations which provide for such assistance.

It is regrettable that the events in Afghanistan are being distorted for the sake of propaganda. Christians and Churches, therefore, have a responsibility to study the situation in Afghanistan from the perspective of its history, aspirations and its relationship to other countries. The Afghan people have a right to pursue in peace their own struggle for national development and liberation from feudal backwardness.

The Indian Ocean is now heavily infested by naval, army and air bases. Besides Diego Garcia where the constructions proceed uninhibited by worldwide protest, new bases are begun in Egypt, on the tiny island of Masirah and elsewhere along the coast. There can be no moral justification for these military bases of a nation so far away from their homeland. Christians must speak out against such militarist encirclement of nations and regions, endangering their freedom and security, and hampering the struggle of the peoples of these lands for economic, social and political emancipation.

The same is true of Indochina where the freedom struggle of the peoples of Vietnam, Laos and Kampuchea has been set back by outside intervention in the past, and it is menaced in the



present; it is painful to realize that the leaders of an Asian nation, the Peoples' Republic of China, have aligned themselves with the forces of reaction and imperialism here as well as elsewhere.

## Europe

During our meeting the present political situation was analyzed. The results of this analysis have alarmed us, since we had to come to the conclusion that the symptoms of a return to the cold war, seemingly overcome ten years ago, are returning. One of the examples is the decision to equip the NATO countries with medium-range missiles targeting the Soviet Union and other East European countries. Also propaganda oriented to broad circles of the population in the Western world and the use of the old ideas of anti-Communism and anti-Sovietism constitutes a similar danger which cannot be underestimated. An alarming proof of this propaganda can be illustrated by the proposals of the US to boycott the Moscow Olympic Games and to impose a trade embargo on the Soviet Union.

We firmly believe that the Christians and the Churches must not remain passive in such a situation. We feel it our duty to address ourselves to all men of good will and to all Christians in the world with an appeal to continue exerting their efforts for detente and for cooperation of peoples initiated ten years ago and aimed at achieving peace. Those who wish to witness Christ, those who want to witness love and reconciliation must never allow to be abused and misused as instruments disseminating hatred and hostility among peoples.

Specifically speaking, it means that the Churches must do all they can to influence public opinion—i. e. the opinion of the Church communities—to make the 35 signatory countries of the Helsinki Final Act put into life these principles in a goal-oriented way using the pressure of public opinion. In the presence of God and in their responsibility for the preservation of His creation in this world the Churches must never succumb to a hopeless conviction that the world is approaching

its apocalyptic end. Should this happen, the Churches would betray the Lord Who is the Lord of Love, of Life and of Hope.

For that reason we declare our unanimous readiness to strengthen our ties with all the peace forces and demand together with them further talks and negotiations with the objective to remove not only the political but also the military tensions.

Consequently, we address ourselves to all Christians with the demand not to give up their efforts to strengthen peace along the path of detente, but rather to contribute to the creating of an atmosphere of confidence by their prayers and their goal-oriented work.

We are finally convinced that the positive outcome of the Conference on Security and Cooperation in Europe should never be lost in the interests of peace for Europe and for the entire world, as well as in the interests of the economic development and of the cultural growth of the peoples.

Our basic position is permanent support of the development of friendly relations among individual countries signatories of the Helsinki Final Act. We believe that friendly cooperation among states with differing political and social orders should be developed. Such a cooperation should comprise those elements that are usually described as a political and military detente. We are also deeply convinced that further progress along the path of mankind's liberation from nuclear weapons would favour the final objectives of the Helsinki Agreement and its signatories, i. e. a general and full disarmament of all the countries.

We believe that unlimited trade and expansion of economic relations between the countries of the East and of the West would be of benefit to the peoples and would extend their possibilities to offer broad assistance to the developing countries.

We are also of the opinion that the spiritual values, the outcome of the creative spirit and activity of the peoples, should be made available for the general well-being of mankind. We support therefore the development of international cooperation among countries.



The Icon "Synaxis of the Saints of Rostov and Yaroslavl"  
(Feast day, May 23)

Troparion, Tone 4:

*O pious Synaxis, O chosen people, bishops, saints, the righteous and faithful citizens of Russia, shining like stars in the ecclesiastical heaven of the land of Rostov and Yaroslavl, intercessors before God, we glorify ye with love, ye who were kin to us in the flesh. Pray ye for peace in our country and our Church, for God's blessing and mercy upon all men, for forgiveness and salvation; intercede for us for ever before the Holy Trinity*





Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, greeting the Roman Catholic theologians and the congregation of the Cathedral Church of the Holy Dormition in Odessa, March 16, 1980

Below: the session hall of the Fifth Theological Conversations between the representatives of the Orthodox and Roman Catholic Churches. The conversations were held in Odessa on March 13-14, 1980





Church of the Kazan Icon of the Mother of God in Ustyuzhna, Vologda Diocese. The Feast of the Iversk Icon of the Mother of God on August 10 and the procession round the church on the day of the feast (below)







**For the 500th anniversary of the liberation of Russ  
from the Mongol-Tatar yoke — June 23, 1480.**

Fragment on the south-eastern column of the Cathedral of the Dormition of the Most Holy  
Mother of God at the Trinity-St. Sergiy Lavra

**Troparion, Tone 4:**

*Today the glorious city of Moscow is radiant as the dawn's light, for it  
has received Thy miraculous icon, O Queen of Heaven! To it we turn now  
and pray to Thee saying: O Wondrous Queen, Mother of God, pray to  
Christ our God, made incarnate through Thee that He may preserve this  
city and all the Christian cities and countries from all hostile designs and  
save our souls, as He is merciful*

es in the field of humanitarian values and of cultural exchanges.

With hope we expect the Helsinki Follow-Up Meeting of the Helsinki Final Act signatories and their representatives to be held in November this year. It is our opinion that the participants should attend this conference with a decisive intention not to deepen the existing confrontation, but rather to broaden a friendly cooperation; not to encourage the arms race, but rather to show the resolution to implement and put into life realistic disarmament measures; not to accept a hostile alienation, but rather to show a readiness for confidence building.

We address ourselves to all the members of our Christian peace movement, to all the Churches, national, regional and world religious associations and organizations with an urgent and fraternal appeal to carry out the peacemaking message of our Lord Jesus Christ (Mt. 5. 9), to transform it into an every-day duty and permanent concern, to multiply it and to fulfil it.

*For he is our peace.... And came far off and to them that were nigh. For through him we both have access by one Spirit unto the Father* (Eph. 14, 17, 18).

### Latin America

Looking at the situation on the Latin American Continent as a whole, one has the impression of a paradoxical mixture of joy and sadness, hope and despair, advancing liberation and increasing oppression.

We can see, in the first place a general shift of the centre of crises from the Southern cone to the North, to Central America and the Caribbean Area.

In the South repression seems to be in a process of congealment—at least in its most massive and criminal forms. Many things seem to be happening:

(a) The great majority of governments in the Southern region are quietly adopting the new political strategy designated by the leaders of world imperialism for Third World Countries. The move is away from strong military dictatorship towards

more apparently liberal military and/or civilian regimes with “restricted democracy” designed to disarm and deceive the liberation movements and to serve better the interests of the transnational corporations under the protection of US military control, by giving the impression of honouring human rights and pursuing a more “Christian” policy.

(b) At the same time in the Caribbean Area and Central America, awakened peoples are shedding their illusions and refusing to be of a privileged minority at home and abroad.

(c) They realize that for three quarters of a century they have been burdened by the most repressive regimes loyal to US interests, of direct US military intervention or European colonialism, and of an economy totally subservient to and dependent upon US investments and neo-colonialist international monopolies.

(d) They have observed for 20 years the example of Cuba liberated from the yoke of imperialism and pursuing socialist construction with an open policy of cooperation with all nations of the areas which have, in the face of the continuing US blockade, renewed diplomatic and trade relationship with the Republic of Cuba.

(e) They have been helped by the presence of many revolutionaries—many of them committed Christians, who fled from the oppressive regimes in the South to seek refuge in Central American countries, in Venezuela and Mexico. They have also drawn inspiration from the theology of liberation which seems more politically realistic and closer to the peoples’ interests.

(f) The success of the Sandinist Revolution in Nicaragua, the establishment of a revolutionary government in Granada 20 years after the Cuban Revolution, the significant increasing of the international solidarity movement with the patriots of Puerto Rico with their struggle for independence. The summit meeting of the non-aligned movement in Cuba and the election of Cuba as the leader of the non-aligned have all contributed in their own way to the awakening of this new consciousness in the North. On a continent that is highly religious, the clear pro-



revolutionary stands taken by many bishops, priests and pastors in the area have also encouraged more fearless participation in revolutionary movements by the common people (Nicaragua).

(g) Equally important has been the observation of the obvious fact that the US is always on the side of the most reactionary forces and governments in the area, intervening by open and clandestine methods to create, maintain and promote tension with a view to keeping control of the area. Sometimes by direct military presence (Caribbean Sea, Panama), sometimes by economic aggression (Cuba, Jamaica, Nicaragua, Venezuela), in some cases by political destabilization (Granada, Jamaica, Dominican Republic) and in other cases by intolerable repression (Somoza's Nicaragua, Guatemala, Honduras and El Salvador), the US imperialism has exposed itself as the major enemy particularly of the people of their region.

The Christian Peace Conference expresses its solidarity with and prays

for those Christians and non-Christians engaged in this costly struggle for liberation. We have to denounce in uncertain terms the latest developments in El Salvador following Archbishop Romero's martyrdom—developments which can be used as a pretext for a direct military intervention in the area. The life of the archbishop has not been laid down in vain. The world must stand by his flock and with the oppressed people of El Salvador and the whole of Latin America and the Caribbean.

Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, Chairman of the CPC Continuation Committee, A. S. Buevsky, Secretary of the Department of External Church Relations, member of the CPC Working Committee, and Hegumen Sergiy Fomin, representative of the Russian Orthodox Church at the CPC in Prague, member of the CPC International Secretariat, took part in the enlarged meeting of the CPC Presidium Board.

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#### CHRONICLE

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From April 18 to 22, 1980, at the International Institute for Peace in Vienna, a seminar was held on the theme: "Church Circles in Europe for Disarmament—It Is No Detente Without Disarmament."

Archbishop Vladimir of Dmitrov, Rector of the Moscow Theological Academy, took part in the seminar. He read the paper: "The Russian Orthodox Church and Her Peacemaking".

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From April 21 to 26, 1980, the session of the international group on preparations for the next meeting of the CPC Continuation Committee took

place in Prague. The Continuation Committee meeting is to be held in Eisenach, GDR, on October 13-17, 1980. The work of the group was headed by the Rev. Dr. Lubomir Mišejevsky, CPC General Secretary.

Archimandrite Iosif Pustoutov, Head of MTA Postgraduate Studies and a staff member of the Department of External Church Relations, and Hegumen Sergiy Fomin, Deputy General Secretary of the CPC and representative of the Russian Orthodox Church at the CPC Headquarters in Prague, took part in the work of the international group.

## ORTHODOX CHURCH CHRONICLE

**Bulgarian Church.** Prayerful commemoration of Metropolitan Nikodim of Leningrad and Novgorod.

The Bulgarian Orthodox Church prayerfully commemorated Metropolitan Nikodim of Leningrad and Novgorod on the occasion of the first anniversary of his demise († 1978).

On September 5, 1979, Metropolitan Pankratiy of Stara Zagora assisted by Archimandrites—Nikita, rector of the church; Iosif, Aleksandr and Leonid celebrated Divine Liturgy in the Russian Holy Trinity Church of St. Nicholas. The service was attended by His Holiness Patriarch Maksim of Bulgaria, the metropolitans—members of the Holy Synod; Bishops—Parfeniy of Levka, Nikolai of Makariopol and Ioann of Dragovitsa. Many people were present. Metropolitan Pankratiy delivered an address about the life and activities of Metropolitan Nikodim. After the Liturgy, His Holiness Patriarch Maksim with metropolitans—members of the Holy Synod, Bishops—Parfeniy and Ioann and the clerics who had assisted at the Liturgy held a panikhida in memory of Metropolitan Nikodim. After the singing of "Eternal Memory", the rector of the church, Archimandrite Nikita, thanked all those present for the feeling of fraternal love and the prayers offered for Metropolitan Nikodim.

At the end of the panikhida, His Holiness Patriarch Maksim said: "May eternal and blessed be the memory of the eminent hierarch—Metropolitan Nikodim of Leningrad and Novgorod of blessed memory! May God forgive all his sins and repose his soul in the heavenly mansions, where there are no illnesses, sorrow and regret but eternal life."

("Tserkoven Vestnik", No. 26, 1979)

1979 marked the 100th anniversary of the founding of the Memorial Church of St. Aleksandr Nevsky which is located in the Monastery of

the Saviour in the village of Verkhnyaya Bakadzika near Yambol.

Soon after the liberation of Bulgaria the monastery and church were built to commemorate the Russian warriors and Bulgarian volunteers who had perished for the freedom of Bulgaria. On May 31, 1979, the Feast of the Ascension of Our Lord, the Liturgy was celebrated in the Church of St. Aleksandr Nevsky by Bishop Ioannikiy of Velitsa, Vicar of the Sliven Diocese, assisted by the stavrophoros holy monks, Stefan Antonov and Stefan Dimitrov, hierarchal vicars in Kotel and Yambol, and other priests. The women's choir of Yambol sang under the direction of Todor Stoyanov, secretary of the hierarchal vicariate. Bishop Ioannikiy delivered a sermon on the Feast of the Ascension. Then Metropolitan Nikodim († 1980) of Sliven blessed the water and aspersed the numerous pilgrims who had come to the monastery from neighbouring towns and villages. In his address he spoke about the important role played by the monastery during the long years of the Ottoman yoke and the centuries-old links between the Russians and Bulgarians. A panikhida was said in commemoration of the Russian warriors and Bulgarian volunteers who had died for the freedom of Bulgaria. It was followed by a thanksgiving moleben. The Secretary of the Sliven Metropolitanate, Vylkan Yanev, read the paper on the history of the monastery during the festal fraternal repast. He also praised the diligent service for the benefit of the Holy Church of its father superior, Archimandrite Feodosiy, who has been ruling the monastery for 32 years. Then Archimandrite Feodosiy responded with a speech of thanks and proposed a toast for the eternal, inviolable Soviet-Bulgarian friendship, the Government of the People's Bulgaria, the diocesan hierarch and all the pious people of Bulgaria.

("Tserkoven Vestnik", No. 26, 1979)







## The Fifth Theological Conversations of Representatives of the Roman Catholic and Russian Orthodox Churches

### COMMUNIQUE

The Fifth Theological Conversations of Representatives of the Roman Catholic and the Russian Orthodox Churches was held from March 13 to 17, 1980, at the Odessa Theological Seminary, Odessa, USSR. The previous conversations were held in 1967 in Leningrad; in 1970 in Bari, Italy; in 1973 in Zagorsk; and in 1975 in Trento, Italy.

Taking part in the conversations were:

From the Roman Catholic Church — His Eminence Johannes Cardinal Willebrands, Archbishop of Utrecht, Chairman of the Secretariat for Promoting Christian Unity;

His Grace Antoine Hacault, Archbishop of Saint Boniface, President of the Ecumenical Commission of the Conference of Bishops of Canada, member of the Secretariat for Promoting Christian Unity;

His Grace Monsignor Moreira Neves Lucas, Archbishop of Feradi Maggiore, Secretary of the Papal Congregation for Bishops;

Canon Jacques Desseaux, Secretary of the Ecumenical Commission of the Conference of Bishops of France, consultant to the Secretariat for Promoting Christian Unity;

Father Pierre Duprey, Assistant Secretary of the Secretariat for Promoting Christian Unity;

Hieromonk Emmanuel Lanne, Benedictine Monastery in Cheutogne, Belgium, consultant to the Secretariat for Promoting Christian Unity;

Father Stefan Schmidt, S. J., member of the Office of the Secretariat for Promoting Christian Unity;

Father John Long, S. J., member of the Office of the Secretariat for Promoting Christian Unity.

From the Russian Orthodox Church: His Eminence Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch in the Ukraine;

His Grace Archbishop Vladimir Dmitrov, Rector of the Moscow Theological Academy and Seminary;

His Grace Bishop Iljan of Solnechnogorsk;

Archpriest Liveryi Voronov, professor at the Leningrad Theological Academy and Seminary;

Archpriest Vasilii Stoikov, professor at the Leningrad Theological Academy and Seminary;

Archimandrite Avgustin Nikitin, instructor at the Leningrad Theological Academy;

Archpriest Vladimir Mustafin, instructor at the Leningrad Theological Academy;

A. S. Buevsky, Secretary of the Department of External Church Relations;

A. I. Osipov, professor at the Moscow Theological Academy;

K. E. Skurat, professor at the Moscow Theological Academy;

V. V. Ivanov, instructor at the Moscow Theological Academy;

His Eminence Metropolitan Sergiy of Odessa and Kherson attended the conversations as a guest of honour.

The conference was chaired by His Eminence Metropolitan Filaret and His Eminence Johannes Cardinal Willebrands.

Before the start of the conversations the participants attended a short meeting in the Church of the Dormition of the Mother of God at the Odessa monastery.

The conversations were opened by His Eminence Metropolitan Filaret, who indicated the limits of the develop-



**Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, speaking at the opening of the theological conversations**

ment of relations between the two Churches. He pointed to the connection between these conversations and the preparations for the pan-Orthodox dialogue with the Roman Catholic Church. Afterwards, Metropolitan Filaret read the paper written by His Eminence Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations, on the main events in the life of the Russian Orthodox Church following the Fourth Conversations in Trento in 1975 and on relations between the Russian Orthodox Church and the Roman Catholic Church during this period.

His Eminence Metropolitan Sergiy of Odessa and Kherson greeted the participants on behalf of the Odessa Diocese and on behalf of the brethren of the monastery, and the instructors and students of the theological seminary.

His Eminence Johannes Cardinal Willebrands in turn spoke about the latest events in the life of the Catholic Church, and drew their attention to the 1977 Synod of Bishops dedicated to ca-

techization, to the year of the three Popes (1978), and to the general trend of the pontificate of Pope John Paul II. Dwelling briefly on the four previous conversations, he mentioned how naturally the theme of the present conversations complemented those of the past.

The speakers paid homage to the memory of the late Metropolitan Nikodim of Leningrad and Novgorod, a man who had made a considerable contribution to the development of these conversations.

The main theme of the conversations was "The Local Church and the Universal Church". This question was raised in Trento, and it was decided to consider it anew and study it more deeply. Papers were written for the conversations which dealt with the nature of the Church (Archpriest Vasilii Stoikov and Archpriest Vladimir Mustafin), the power of the bishop in the Church (Archpriest Vasilii Stoikov), the theology of the Local Church (Hieromonk Raniero Cantalamessa, Director of the Department of Religious Sciences of the Milan Catholic University of the Sacred



Heart, whose paper was read by Father Pierre Duprey in the author's absence, and a speech delivered by Father Pierre Duprey himself, as well as a number of theological and practical aspects of relations between Local Churches and the relations between these Churches and the Church as a whole (Canon Jacques Desseaux).

The speakers shed light on the theme on the basis of the teachings of the Fathers of the Early Undivided Church, taking account of the subsequent theological and canonical development which took place over the centuries in our two traditions, and drawing attention, among other things, to the decisions of the Second Vatican Council of the Roman Catholic Church, as well as a number of considerations by modern theologians of both Churches. The Roman Catholic theologians briefed their Orthodox brothers on some of the latest developments in the Catholic Church and on concrete examples of intensifying the collegial or synodal principle within her.

The discussion on this theme was held in a spirit of fraternity and good

will; it enabled the participants to get a better idea of each other's position, their common points and their differences which are difficult to surmount at present.

Both sides reached considerable accord on the following points:

1. The Local Church on the diocesan level is the people of God gathered around a bishop lawfully consecrated in continuous Apostolic Succession. The bishop, who also has other members of the clergy subordinate to him, is a teacher of the Faith, an administrator of the Sacraments, the celebrant of the Eucharist, primarily, and is the leader of the Christian life of his flock.

2. The concept of catholicity was discussed; it is understood as the organic integrity of the Church, the plenitude of her possessing the divinely revealed Truth and the means of grace granted for the salvation of man. The presence of the episcopate in the Local Church ensures the plenitude of their Eucharistic grace of life. Attention was drawn to that aspect of catholicity, which presupposes the need for communion among Local Churches.



The participants in the theological conversations at the reception in the chambers of Metropolitan Sergiy of Odessa and Kherson, March 14, 1980

We also discussed the following:

Despite the fact that they are divided, the Catholic and Orthodox Churches are recognized as Sister Churches. In the East a Local Church is conceived of as consisting of several dioceses, united over the course of history, in order to meet pastoral needs in accordance with a definite canonical tradition. Thus, in the East, Local Churches, very early on, mainly took the form of autocephalous patriarchates with their own canonical structures, preserving among themselves communion in Faith, in sacramental life and sisterly relations. In the West, dioceses were incorporated into ecclesiastical provinces or geographically into groups. Of late, in the Catholic Church, these groups have taken the form of conferences of bishops, within which there are various expressions of the principle of conciliarity. The Bishop of Rome has taken his place in this development.

Both sides recognize the importance of the 34th Apostolic Canon, which serves as the norm for relations between the bishops of the Local Churches and the first among them, even if we are not in agreement on the levels on which it is applied, and on the reason why one bishop is considered first among equals (*primus inter pares*).

The question was raised of the role of the Roman Church and her Bishop in serving to promote communion among Churches. The Catholic participants set forth their convictions on this question in detail. This made it possible to get a better slant on problems which, as was admitted by both sides, remain unresolved between our two Churches. These problems include the dogmatic formulations of the First Vatican Council with respect to the primacy and infallibility of the Bishop of Rome. Despite these differences, both sides agree that the spiritual authority or power which the Church possesses differs from any other authority because of its origin, and the goals for which it exists, as well as the means with which these goals are attained.

During the conversations, the sides heard papers on and discussed the following two themes: "The place of women in the Church" and "Bilateral and Multilateral Dialogues" in which the

Roman Catholic and Russian Orthodox Churches take part. The speakers on the first theme were His Grace Monsignor Lucas Moreira Neves and Archimandrite Avgustin Nikitin; on the second—Hieromonk Emmanuel Lanne and V. V. Ivanov.

The Christian Faith has furthered the profound renewal of the concept of woman; men and women are in equal measure creatures redeemed by the Blood of Christ our Saviour, called upon to become members of His Body, the Church, and to partake in His glory. Nonetheless, much remains to be done to ensure that the dignity of the woman is fully recognized and expressed in actual life without any discrimination whatsoever. In reality, however, there exist various situations in many parts of the world which are the cause, or the consequence of discrimination, whose victims are women politically, socially and culturally.

In the modern world, with its rapid and sweeping changes, the role of women is growing in all spheres of life, and the Church is not remaining aloof and indifferent to this important phenomenon of our times. She undertakes to further this with wisdom and benevolence. She is doing so, stimulating the participation of women in the implementation of both their social function and their tasks within the Church community with the full cooperation of, and on a par with, men.

The Church stresses the importance of women fulfilling worthily their basic vocation as wife, mother and educator. But the Church likewise does not forget the other functions of woman both in the world and in monastic life, in prayer and contemplation, and in effectively serving the needy.

At present, within the Church community, in the Roman Catholic Church as well as the Russian Orthodox Church, women are increasingly fulfilling the most varied ecclesiastical obediences, particularly in rearing the young generation in the Christian Faith and furnishing mutual aid in the community. In any event both Churches consider it one of their major tasks at present to make it easier, wherever possible, for women to undertake responsible work in Church life; they are urging them to



take part in establishing peace and greater justice in social relations.

Neither Church sees the possibility of changing the common and constant tradition, which has existed from the time of our Lord and the Apostles, regarding the admission of women to the priesthood.

As for bilateral and multilateral dialogues, both sides recognized their benefit in seeking Christian unity, by virtue of which it deserves titanic efforts on the part of each of our Churches. Instructor V. V. Ivanov gave a detailed survey of the various types of dialogue being conducted by the Russian Orthodox Church. These dialogues proved similar to those held by the Roman Catholic Church; the method for conducting which was set forth by Father Emmanuel Lanne. Discussion revealed that the goals of the dialogue, as well as the stages of their realization, needed to be elucidated. Discussion also showed that it was necessary to clarify the role of the doctrinal authority of the Church in assessing the results of these dialogues and the significance and importance of their acceptance by the people of God.

A number of papers read and speeches made at the conversations dealt with the peacemaking of both Churches in the modern world, striving to strengthen the principles of peace and justice in relations among nations, furthering the advance of human society toward detente and supporting disarmament efforts in every possible way. The vast importance of continuing and intensify-

ing this important mission of the two Churches was keynoted.

The conversations were held in an atmosphere of fraternal love and frankness. During the course of the conversations the participants fortified themselves with common prayer. The Roman Catholic participants learned about the religious life of Odessa and its environs, meeting the local clergy, monks, nuns and members of local parishes. They attended the Divine Liturgy celebrated on Sunday, March 16, by an assembly of Orthodox hierarchs and clerics in the Cathedral Church of the Dormition in Odessa. That day they also celebrated Mass at the Catholic Church of St. Peter the Apostle in Odessa, which was attended by the Orthodox participants in the conversations.

The participants in the conversations were extended friendly attention and assistance by the instructors and students of the Odessa Theological Seminary.

His Eminence Metropolitan Sergii gave a large reception in honour of the participants in his chambers at the Monastery of the Dormition in Odessa; it was attended by representatives of the city clergy and the instructors of the Odessa Theological Seminary.

The participants in the conversations expressed their profound gratitude to His Eminence Metropolitan Sergii and to all those who had worked to receive the guests, for the generous hospitality and love which had accompanied them every day of their unforgettable stay in Odessa.

## The Roman Catholic Church Delegation in the Soviet Union

On March 18, after the conclusion of the conversations, the delegation arrived in Moscow. That evening, Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations, gave a reception in honour of the guests at the residence of the Head of the Department of External Church Relations in Serebryany Bor. In attendance were Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe;

Archbishop Pitirim of Volokolamsk, Head of the Publishing Department of the Moscow Patriarchate; Bishop Iov of Zaisk, Deputy Head of the DECR and Protopresbyter Prof. Vitaliy Borovoi, representative of the Moscow Patriarchate at the World Council of Churches in Geneva.

On March 19, the delegation was received by His Holiness Patriarch Pimen of Moscow and All Russia. In attendance at the audience were Metropolitan

Yuvenaliy and Protopresbyter Matfei Stadnyuk, secretary to His Holiness Patriarch Pimen. That afternoon Johannes Cardinal Willebrands, Father Pierre Duprey and Father John Long called at the Council for Religious Affairs of the USSR Council of Ministers and were received by V. V. Fitsev, the vice-chairman.

That day, the chambers of Metropolitan Yuvenaliy of Krutitsy and Kolomna at the Novodevichy Convent was the site of a meeting between Metropolitan Yuvenaliy and Johannes Cardinal Willebrands, Father Pierre Duprey and Father John Long. During the talk an exchange of views took place, which was of mutual interest for both Churches. Bishop Iov and Bishop Iljan of Solnechnogorsk took part in the talk. Afterwards Metropolitan Yuvenaliy gave a dinner in honour of the guests, which was attended by Bishop Iov, Bishop Iljan, and Archimandrite Grigoriy, secretary to Metropolitan Yuvenaliy of Krutitsy and Kolomna. That day the other members of the delegation made

a trip to the Trinity St. Sergiy Lavra, familiarized themselves with the life of the cloister, and visited Moscow theological schools, in the assembly hall of which they met the members of the teaching staff and the students of the theological schools. Archbishop Vladimir of Dmitrov, Rector of the Moscow Theological Academy, gave a reception in honour of the delegation.

Johannes Cardinal Willebrands, Canon Jacques Desseaux and Father Pierre Duprey left the Soviet Union on March 20. Johannes Cardinal Willebrands was seen off at the airport by Metropolitan Yuvenaliy. The rest of the delegates were in Kiev on March 20-21, where they visited churches and monasteries. On March 21, Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, gave a reception in honour of the guests. That evening, the delegates attended the service conducted by Metropolitan Filaret in the Cathedral Church of St. Vladimir.

The delegation left the Soviet Union on March 23.

## Preparation for the Pan-Orthodox-Lutheran Dialogue

The Inter-Orthodox Theological Commission for the Preparation of the Pan-Orthodox-Lutheran Dialogue, as is well known, held its first meeting in 1978 at Sigtuna in Sweden (see *JMP*, 1979, No. 3, pp. 50-53). The second meeting of the Inter-Orthodox Theological Commission took place on September 17-20, 1979, in the Monastery of Amelungsborn (near Hanover, FRG; for more information on the meeting see *JMP*, 1979, No. 11, p. 73).

The opening of the meeting was preceded by Divine Liturgy celebrated on September 16 in the Lutheran Kristus-kirkhe (Church of Christ) and led by Metropolitan Emilianos of Calabria (Constantinople Patriarchate). Metropolitan Johannes of Helsingfors (Finnish Orthodox Church), Bishop Vasile of Oradea (Romanian Orthodox Church) and members of the commission in Holy Orders concelebrated with His Eminence. After divine service a reception was held in honour of the participants in the Inter-Orthodox Commission, sponsored by the Evangelical Lutheran

Church of Hanover and the German National Council of the Lutheran World Federation. Dr. Dieter Vissman, Vicar Bishop of the Land Church of Hanover, senior counsellor for ecumenical questions; Bishop Friedrich Huebner (Kiel) and a representative of the land government of Lower Saxony greeted the gathering. In their speeches, among other things, it was pointed out that the forthcoming Pan-Orthodox-Lutheran Dialogue was of great theological importance and would promote mutual understanding among nations. The same idea was voiced by the Hanover Oberbürgermeister Herbert Smalstieg, who received the participants in the meeting the same day in the city hall. Leaders of the local organizations of the Christian Democratic and Free Democratic parties attended the reception.

Before the opening of the meeting we were able to acquaint ourselves with Hanover's ecclesio-historical places of interest. About two thousand Orthodox Greeks and Serbians live in Hanover. In 1959, the Serbians were al-





**The Amelungsborn Monastery**

lotted a part of a Lutheran church by the Hanover Evangelical Lutheran Church, which they turned into an Orthodox place of worship and consecrated it to St. Sava. The Greek Orthodox community has the Chapel of St. Basil the Great in Hanover, which occupies part of the diocesan administration building. On the invitation of His Grace Bishop Lavrentije of Western Europe (Serbian Church), we visited Hildesheim (35 km. from Hanover) where the centre of the Serbian Orthodox Church in the FRG is situated; it was founded in 1977 with the assistance of the local Protestants and Catholics. In 1979, on the Day of Pentecost the newly-built church dedicated to the Dormition of the Mother of God was solemnly consecrated. The centre has a printing shop which brings out service books; the centre is designed to establish spiritual unity among the Orthodox Serbians who live outside their native land.

The members of the commission also visited the Hanover Department of the Evangelical Lutheran Church in Germany where Dr. Hunter Hassman, Chairman of the Executive Committee,

gave us a detailed account of church life in West Germany.

Dr. H. Hassman told us at the end of our talk that in 1980 it would be 44 years since the publication of *The Augsburg Confession*.

On September 17, the commission started its work in the Amelungsborn monastery. The meeting was attended by representatives of the Constantinopolitan, Jerusalem, Russian, Serbian, Romanian, Bulgarian, Cypriot, Hellenic, Czechoslovak and Finnish Orthodox Churches. The representatives of the Lutheran World Federation, Prof. G. Kretschmar and Dr. D. Martensen, attended as observers.

After the opening of the meeting greetings from the Primates of the Jerusalem, Romanian and Czechoslovak Churches were read out, in which the importance of the forthcoming dialogue with the Lutherans was stressed. Then the commission's chairman, Metropolitan Semilianos of Calabria, delivered a short speech on the perspectives of the future dialogue. Metropolitan Johann of Helsingfors, secretary of the commission, pointed out in his speech that

the experience of holding bilateral dialogues was not yet made sufficient use of and that it was necessary to ensure more efficient coordination in preparing bilateral meetings of theologians from different Churches. The future pan-Orthodox-Lutheran dialogue should not be merely of academic interest but should also yield practical results on the way to rapprochement with the Lutherans.

Prof. T. Nikolau and Dr. A. Basdekis (Constantinople Patriarchate) presented papers on the history of the relations between Orthodox and Lutheran theologians beginning from the 16th century.

Hegumen [now archimandrite] Avustin Nikitin in his paper traced the history of the relations between the Russian Orthodox and Lutheran Churches in Russia. In conclusion of the paper the positive influence of Lutheranism on the development of Russian Orthodox theology was noted. Although Orthodox theologians encountering Lutheran ideas viewed them with a critical eye, the analysis of non-Orthodox concepts and contrasting them to the Orthodox doctrine led in the end to the investigation of the spheres of theology which had previously attracted no special attention.

Prof. A. I. Osipov's paper contained a detailed review and summary of the results of the bilateral conversations held by theologians of the Russian Orthodox Church with the Lutherans in the last twenty years.

Prof. Ion Ika spoke on the history of the relations between the Orthodox and Lutherans in Romania.

Prof. Totu Koev (Sofia Theological Academy) talked of the beginning of the Orthodox-Lutheran dialogue conducted by the Bulgarian Orthodox Church.

While discussing the methods of conducting the preparations for the dialogue with the Lutherans, the delegates from the Russian Orthodox Church made the suggestion that the study of the history and results of the bilateral contacts between the Orthodox and Lutherans in other Churches be continued so as to summarize the information supplied by all the reports and submit it to the commission to establish its value for

the forthcoming dialogue. The same method should be employed in dealing with the papers submitted by the members of the Lutheran Technical Commission which is working parallelly with the inter-Orthodox commission. Furthermore, a common terminology should be established and agreed upon before the beginning of the dialogue, for the Orthodox and the Lutherans may be using the same term with different meanings.

The members of the commission also accepted the proposal forwarded by Prof. V. Fidas (Jerusalem Patriarchate) who suggested that, on top of the above-mentioned, the commission should start working on the ecclesiological theme, "Communion in the Mystery of the Church". The representatives of the Constantinople Patriarchate took on the development of the sub-theme "Prerequisites of Communion in the Mystery of the Church", while the second sub-theme, "The Mystery of the Church" was assigned for study to the delegates from the Russian and Hellenic Orthodox Churches.

The members of the commission decided to hold their next, third, meeting at the beginning of September 1980 in Denmark. As for the theological Lutheran commission for the preparation of the dialogue, its second session will take place in March 1980 on Crete.

The members of the delegation of the Russian Orthodox Church spent one day as guests of the Lutheran parish in Böckingem and attended Vespers in the old Church of St. Pancras at which members of the Local Catholic community of St. Clement also prayed. After the service, we met the parishioners, members of the clergy and the town's burgomaster, then a press conference was held during which we spoke of the activities of the Russian Orthodox Church and of the life of her theological schools.

After the sessions of the Inter-Orthodox Commission, Gerhard Heintz (Brunswick), Presiding Bishop of the Evangelical Lutheran Church in Germany, and Dr. Eduard Lohse, Head Bishop of the Hanover Land Church, gave a reception in honour of the participants in the meeting.



In conclusion mention must be made of the fact that the members of the Inter-Orthodox Commission did not concern themselves exclusively with the preparation of the theological dialogue, but also actively acquainted themselves with the life of the Evangelical Luth-

eran Church of the FRG, which should prove useful for ensuring the success of the forthcoming dialogue with the Lutherans. This was noted in the representative document adopted in Amelungsborn.

Archimandrite AVGUSTIN NIKITIN

## Ecumenical Meetings in West Berlin

The January 1980 issue of *The Journal of the Moscow Patriarchate* reported that a delegation of representatives of the Churches and religious associations of the Soviet Union headed by Metropolitan Sergiy of Odessa and Kherson had been in West Berlin from September 28 to October 5, 1979, at the invitation of the Ecumenical Council of Churches of West Berlin.

The delegation was met at Berlin's Schöneberg Airport by Archbishop Melkhisedek of Berlin and Central Europe, Patriarchal Exarch to Central Europe, and the Exarchate staff.

After breakfast and a visit to the Exarchate Church of St. Sergiy of Radonezh, our delegation left for West Berlin, where we were warmly received by the director of the Evangelical Academy, Dr. Franz von Hammerstein.

That evening our delegation went to the Cathedral of the Resurrection in West Berlin, where we prayed for God's blessing for the forthcoming ecumenical meetings with the Christians of West Berlin.

Before the locally revered Tikhvinskaya Icon of the Mother of God we read the Akathistos with the Canon to the Protecting Veil of the Mother of God.

Following the Akathistos, Archbishop Melkhisedek delivered an address of greeting in which he wished Metropolitan Sergiy and all the members of our delegation fruitful contacts with the Christian Churches of West Berlin in the work of fostering mutual understanding and in joint service for peace on earth.

In reply, Metropolitan Sergiy extended the blessing of His Holiness Patriarch Pimen to the clergy and parishioners of the cathedral and to all the faithful of the Russian Orthodox

Church in West Berlin, and his wish for health, peace and love in Christ to all.

After a memorable meeting with the parishioners of the Cathedral of the Resurrection, our delegation left for the Evangelical Academy in Wansee (West Berlin), where it stopped.

The next day, September 29, the members of our delegation, accompanied by Dr. von Hammerstein and a correspondent of the *Berliner Sonntagsblatt*, Friedrich Hermann, toured the city. In the marketplace of the town, Reformation Square, we viewed the old Lutheran Church of St. Nicholas and then visited the new parish of the Evangelical Lutheran Church in Spandau. Then Metropolitan Sergiy went to the Evangelical Consistory, where he called on the president of the Evangelical Lutheran Church in West Berlin, Bishop Dr. Martin Kruse.

The other members of our delegation viewed the majestic Cathedral of St. Thomas, which has a parish of 4,000 members at present. In the cathedral V. G. Kulikov, a member of the delegation, delivered an address with a prayer of hope in God.

At noon, Presiding Bishop Dr. Martin Kruse gave a dinner in honour of our delegation, during which Bishop Kruse and Metropolitan Sergiy exchanged speeches.

That evening an ecumenical service was held in the Exarchate Cathedral of the Resurrection in West Berlin. The local choir sang hymns in Church Slavonic and German. Archbishop Melkhisedek of Berlin, Patriarchal Exarch to Central Europe, delivered an address of greeting. After reading the Gospel, His Eminence Metropolitan Sergiy preached a sermon, noting, among other things, that the exchange of delegations between the Christian Churches serves to

pose of imbuing the peoples of the world with the vitality of Christ's love, brotherhood and mutual understanding from the Christian point of view.

In the evening, a reception was given to the Ecumenical Council of West Berlin in honour of our delegation.

In his speech of greeting, Bishop Augoustinos (Patriarchate of Constantinople), Chairman of the Ecumenical Council, stressed that this was the first visit of an ecumenical delegation from the USSR and that it was the focus of attention not only of the Churches of West Berlin but also of many located outside the city. He expressed the hope that the visit and the forthcoming seminar would be a success.

Metropolitan Sergiy responded to the greeting.

On Sunday, September 30, Metropolitan Sergiy, Archbishop Melkhisedek, and Bishop Augoustinos, assisted by the clergy, concelebrated Divine Liturgy in the Cathedral of the Resurrection in West Berlin.

That day, the other members of our delegation were invited to various churches in West Berlin.

Late in the day, we visited the Russian Church of Sts. Constantine and Helena, Equal to the Apostles, in Tegel. The rector of the church, Archpriest Mikhail Divakov, told us the history of the church and its Russian cemetery, which was built in 1892 by the well-known archpriest, Aleksey Maltsev. Through his efforts Russian soil was brought here by rail and spread on the entire territory of the sacred cemetery, and it was he who arranged for saplings to be shipped from Russia and planted in the Tegel Cemetery in the centre of which a church was built and in 1894 consecrated. Soviet soldiers who died in April 1945 during the taking of Berlin are buried here. We laid flowers at the foot of the monument to our heroes and sang "Eternal Memory".

On October 1, our delegates met the officials of the Ecumenical Council of Churches of West Berlin and answered various questions about the life and activities of the Churches in the Soviet Union, the theological schools and the ecumenical work of our Churches.

The first seminar was held in the

Kirchen Haus. At the conclusion of the seminar, we were invited to visit the Johannisstift founded in 1858 by Johann Hinrich Wichern, a progressive Christian philanthropist of the 19th century.

That day Metropolitan Sergiy, accompanied by Archbishop Melkhisedek, called on Gerald Götting, Chairman of the Christian Democratic Union of Germany, in Berlin (GDR). During the talk, Metropolitan Sergiy extended heartfelt congratulations to Gerald Götting from His Holiness Patriarch Pimen and His Eminence Metropolitan Yuvenaliy on the occasion of the 30th anniversary of the founding of the GDR, and signed the Honoured Visitors' Book.

On October 2, a meeting took place in the same Kirchen Haus with representatives of the Fraternal Werke, a missionary organization for youth in West Berlin. The meeting was opened by Frau Krüger-Dei. She said that the members of this youth organization are representatives of various Christian Churches of the USA and Canada, who are striving to contribute to world peace and who want to know how Christians live in the USSR and what they are doing for the cause of peace.

One of the topics of the fraternal discussion was the mutual contribution of Christian Churches and ecclesiastical organizations to the strengthening of world peace. In their speeches the members of our delegation mentioned the fact that the peoples of the Soviet Union, who had suffered the horrors of World War II, are steadfastly and ardently defending peace and that the propaganda of war is banned by the USSR Constitution.

The participants in the meeting discussed the problems of disarmament and the relaxation of international tension and unanimously noted the importance of the ratification by the legislative bodies of the USA and the USSR of SALT-2 for consolidating peace and security.

After a short break a press conference organized by the Evangelical Radio Broadcasting Service was held.

That afternoon, Dr. Dieter Sauberzweig, Senator for Cultural Affairs, gave a reception in honour of the delegation on behalf of the West Berlin Senate, which was attended by Archbishop Mel-



khisedek and Archpriest Mikhail Divakov. Senator Dr. Dieter Sauberzweig and Metropolitan Sergiy exchanged speeches of greeting. The reception passed in a cordial atmosphere.

After the reception, the ecumenical delegation of Churches from the USSR visited the Plötzensee Memorial accompanied by Archbishop Melkhisedek, Archpriest Mikhail Divakov, Dr. F. von Hammerstein and J. August, the interpreter. In 1952, the West Berlin Senate erected this monument on the spot where the political opponents of Hitlerism were executed during the grim Nazi years. The inscription on the memorial wall reads: "In honour of the victims of the Nazi dictatorship, 1933-1945". Mixed in a large stone urn in front of the wall are earth and the ashes of those who died in various Nazi concentration camps. Metropolitan Sergiy placed a bouquet of red carnations at the foot of the memorial. The members of our delegation sang "Eternal Memory".

Later, our delegation visited a Roman Catholic church built in memory of all the victims of Nazi terror; it is called *Maria Regina Martyrum*.

On October 3, our delegation split up into three groups. Metropolitan Sergiy, Protodeacon Bogdan Soiko, A. S. Saveliev and S. G. Gordeyev were invited to a meeting with the Pastoral Convent of Evangelists of Kreuzburg District. The discussion was led by Superintendent Pastor Gustav Rout. Archimandrite Akop Keledzhan and the Rev. R. Ya. Priede met the Catholic parochial convent. Archpriest Petr Raina and V. G. Kulikov were guests of the Evangelists of the Free Church. During the conversations, the members of our delegation answered many questions about the life of their Churches in the USSR.

That afternoon Metropolitan Sergiy and Archbishop Melkhisedek paid a visit to V. G. Bykov, Consul General of the USSR in West Berlin.

On October 4, a seminar was held at the Lutheran Academy in which our delegates and representatives of the Ecumenical Council of West Berlin took part. Among the seminar participants were theologians from Holland and Belgium. Director of the Evangelical Academy, Dr. F. von Hammerstein, greeted

the assembly. Then Metropolitan Sergiy made a speech in which he reviewed the ecumenical work of the Russian Orthodox Church and her diversified service to the cause of peace and well-being of all people in the world. Superintendent Karnezki, of *Die Deutsche Zeitung*, delivered a report, in which he compared the state of his Church in 1939 and 1979. In 1939, the Evangelical Church, he said, was weak so what could it give the people? At that time weapons of steel were viewed as weapons of peace, but in the joint statement of Churches made on the occasion of the 40th anniversary of the outbreak of World War II, a different assessment is given: "Germany's guilt and responsibility is recognized and admitted. Now we address ourselves to the decisions of the Helsinki Conference, with respect to this a critical perception of the past advances to the fore." In 1958, the speaker continued, fierce debates were raging on the nuclear danger and on such important issues as racism, the war in Vietnam, and the crisis in the Middle East. But sometimes the Church does not face these issues head-on and does not take the necessary decisions. One of the Church's constant problems is her inactivity of action in shaping public opinion among the faithful.

The next to speak was Dr. Winfriedmann. He is a historian who believes that one of the reasons for the outbreak of World War II is nationalism, which is actually supported by the Church. The past war, however, resulted in a change in the consciousness of Christians. Many Christians took part in anti-Nazi Resistance, and this is evident from the Stuttgart Declaration of 1945 which contained an admission of guilt and responsibility for the war, while the people and their religious leaders did not muster enough courage to prevent.

The next speaker, Prof. von Biersack from Holland, said that religious specialists, in analyzing the causes of World War II, inveighed against the threat of neo-Nazism and neo-fascism. However, there are forces in Europe and elsewhere in the world, he continued, who are preparing for war, and the cause the struggle for peace does

ing such profits as preparations for do. History teaches that merely talking about peace is not enough. The churches in Holland, the synods and individual state officials are working to consolidate detente and establish peace. Though Marxism and Christianity are different ideologies, in important questions of safeguarding peace which are vital to all of humanity, agreement can always be reached.

Metropolitan Sergiy said that we could cooperate with all religions and with men of different convictions and ideologies, inasmuch as the responsibility for the future of the world lies with all of us.

At the conclusion of the meeting, Dr. F. von Hammerstein noted that the talk had been interesting and had touched upon many different problems which were prompting Christians to strive for the solution of topical issues in the modern day.

At the evening meeting, chaired by Bishop Augoustinos (Patriarchate of Constantinople), papers were read by protodeacon Bogdan Soiko on the theme: "Divine Liturgy and Its Future", and by Archpriest Petr Raina—"The Orthodox Conception of Divine Service and Christian Existence".

At the morning seminar on October 5, chaired by Rudolf Weskerlieg, Metropolitan Sergiy delivered a paper on the theme: "Ecumenical Cooperation among the Churches of the USSR".

Questions were answered by Metropolitan Sergiy, Archimandrite Akop Kedzhian, the Rev. R. Ya. Priede and V. G. Kulikov.

Senior Consistorial Counsellor, Dr. Runge, delivered a report on the work of the Ecumenical Council of Churches of West Berlin, in which various confessions are represented by their leaders.

Metropolitan Sergiy pointed out that we, Orthodox, are making every effort to unite various Christian confessions, but division took place in the Church through human fault. But Christ bequeathed to us: *That they all may be one* (Jn. 17. 21).

The morning seminar concluded with a speech by Bishop Augoustinos, who thanked God for the opportunity afforded us to get together and exchange

opinions. But today, he said, the most important thing is peace.

At the evening meeting, chaired by the Rev. Lorenz, a paper was read by V. G. Kulikov on the theme: "How Communion Is Established among Evangelical Christian Baptists in the USSR".

Following the discussion of the paper, the Rev. Lorenz gave the floor to Monsignor Johannes Günther, who touched upon the position of the Roman Catholic Church regarding ecumenism. Here, in West Germany, he said, the work of the late Metropolitan Nikodim on Pope John XXIII has been translated into German.

The next speaker, the Rev. Herd Wetting, emphasized that thanks to the Final Act of the Helsinki Conference on Security and Cooperation in Europe, meetings between Churches of East and West have been stepped up. The farewell speech was made by Bishop Augoustinos.

The head of our ecumenical delegation, Metropolitan Sergiy, made a speech of thanks in return. "During our visit," he said, "we had many meetings and shared our experiences of Christian life. We were likewise enriched by your experience of Christian life and ecumenical work, so that we can say: 'We are brothers in Christ.'"

The meeting ended with an ecumenical prayer and a farewell dinner at the Evangelical Academy.

Archpriest PETR RAINA

## Easter Service at the Moscow St. Louis Church

At the invitation of the Rector of the Catholic Church of St. Louis in Moscow, Father Stanislas Majeika, the Easter service on April 5, 1980, was attended by Bishop Iov of Zaisk, Deputy Head of the Department of External Church Relations, and Archpriest Georgiy Goncharov, referent at the DECR.

Before the divine service, Bishop Iov and Father Stanislas Majeika exchanged greetings. After the service, Bishop Iov warmly congratulated the congregation on the feast of Holy Easter.



## Youth Conference of Southern Africa

The Youth Conference of Southern Africa sponsored by the Youth Department of the World Council of Churches was held from February 28 to March 7, 1980, in Gaborone, capital of Botswana. The theme of the conference was "Role of Young Christians in the Struggle for Liberation and Building of the Country".

Participating in the work of the conference were 64 representatives from 10 African countries. Hegumen Sergiy Fomin attended the conference on behalf of the Russian Orthodox Church as a guest and delivered a report on the Russian Orthodox Church.

During his stay in Botswana, Hegumen Sergiy was received by N. M. Petrov, Ambassador Extraordinary and Plenipotentiary of the USSR to Botswana, and on March 6, attended the reception given by the USSR Ambassador in honour of the 10th anniversary of the establishment of diplomatic relations between the USSR and Botswana.

During his stay in Botswana, Hegumen Sergiy met Bishop Urban Murphy of Gaborone and Botswana (Roman Catholic Church), Bishop W. Makhudu

(Anglican Church of Botswana), and members of the Christian Council of Botswana and other religious workers of the country.

Hegumen Sergiy arrived in Botswana via Lusaka, capital of Zambia, together with other guests of the conference.

While in Zambia they paid visits to the Christian Council of Zambia where the guests were greeted by the Rev. Mwenda, general secretary of the council, and the Rev. Ph. Makambwe, deputy general secretary, and to the Christian Information Centre where they met G. Chifwambwe, the executive director. In Lusaka, the guests visited the theological seminary, girls' college, the university and Refugees Bureau. Hegumen Sergiy called at the USSR Embassy in Lusaka and was received by V. G. Solodovnikov, Ambassador Extraordinary and Plenipotentiary of the USSR to Zambia.

On March 9, Hegumen Sergiy attended the worship service at the local reformed church and delivered a sermon.

That same day, he attended the Divine service at the Orthodox church of the Alexandrian Patriarchate.

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### CHRONICLE

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On December 18-20, 1979, the 42nd All-Union Congress of Evangelical Christian Baptists, the governing body, took place in Moscow.

Over 500 representatives of the Baptist communities in the Soviet Union discussed the urgent problems of the activities of the All-Union Council of Evangelical Christian Baptists and outlined its programme for the period till the next congress. The congress elected the leadership of the All-Union Evangelical Christian Baptists. A. E. Klimenko and A. M. Bychkov were re-elected respectively the chairman of the AUCECB and its general secretary.

Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations, attended the opening session of the congress and addressed the gathering.

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Bishop Meliton of Tikhvin, Vicar of the Leningrad Diocese, Archpriest—Igor Ranne and Iakov Ilyich attended the Christmas Mass in the Catho-

lic Church of Our Lady of Lourdes in Leningrad on December 24. Bishop Meliton delivered an address of greeting. During the festal service, Archpriests—Igor Ranne and Iakov Ilyich, read the prophecies and the Gospel lessons of the day.

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Pilgrims from the Patriarchal Exarchate in Western Europe (France) led by M. Ménout visited Leningrad from December 12 to 15. The guests got acquainted with the religious and cultural life of the city, and saw its historical monuments.

On December 14, Metropolitan Antony of Leningrad and Novgorod received the guests and had a talk with them.

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Archimandrite Longin Talypin, Superintendent of the Düsseldorf Diocese of the West European Exarchate, was in Leningrad from December 13 to 15.

On December 14, he was received by Metropolitan Antony of Leningrad and Novgorod.

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On February 8, 1980, at the Leningrad Branch of the Department of External Church Relations a preparatory meeting was held for the fifth conversations with the Evangelical Lutheran Church of Finland which is to take place in Helsinki, Finland, on June 4-11, 1980. The theme of the conversations is "Faith and Love Regarding Salvation". Participating in the meeting were Metropolitan Antony of Leningrad and Novgorod, Head of the Leningrad Branch of the DECR (head of the Russian Orthodox Church delegation for the forthcoming conversations); members of the delegation: Archbishop Mikhail of Volhynia and Veliki Ustyug, Archpriest Prof. Nikolai Ilyundyaev, Archpriest Docent Vladimir Mustafin, Archpriest Docent Stefan Dymsha, Archimandrite Evagustin Nikitin, Hieromonk Feofan Galinsky, staff members of the Leningrad Branch of the DECR and representatives of the faculty of the Leningrad Theological Academy and Seminary. The participants discussed a number of questions concerning the delegation's participation in the conversations.

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On February 25-26, 1980, in "Ons Centrum", Breda, near Utrecht, the Netherlands, a meeting took place of the Executive Committee of the Workshop for Ecumenical Information in Europe. The participants in the meeting considered the financial situation of the workshop and confirmed the composition of the governing board of the workshop elected at the 1979 assembly in Siófok (Hungarian People's Republic). Zoltan Aranyos (Hungary) was elected President of the Executive Committee; Henk Kouvenhoeven (the Netherlands)—vice-president; Gerhard Johann (GDR)—secretary; and Gerard Brubaker (Luxembourg)—treasurer. The Executive Committee decided to hold the next annual assembly at the

Evangelical Academy in Tübingen, near Munich (FRG), from November 24 to 26, 1980, and to hold the meeting of the Executive Committee of the workshop on November 23. Archbishop Pitirim of Volokolamsk, Head of the Publishing Department of the Moscow Patriarchate, participated in the work of the Executive Committee as its member.

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From February 26 to April 21, 1980, at the Leningrad Branch of the Department of External Church Relations the fourth, fifth and sixth preparatory meetings were held for the World Conference "The Kingdom Come" of the Commission "World Mission and Evangelism" of the World Council of Churches, which is to take place in Melbourne, Australia, in May this year. Participating in the meetings were Metropolitan Antony of Leningrad and Novgorod, Head of the Leningrad Branch of the DECR (head of the Russian Orthodox Church delegation at the forthcoming World Conference), members and consultants of the delegation and staff members of the Leningrad Branch of the DECR.

The results of the preparatory work were discussed at the session of the Holy Synod Commission on Christian Unity held on April 22, in Moscow. Members of the delegation to the World Conference participated in the discussion.

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From April 29 to May 6, 1980, a meeting of the members of the WCC Youth Working Group and secretaries of the regional youth Christian organizations took place in Geneva, Switzerland. The meeting heard reports on the youth ecumenical activities in various regions of the world and discussed plans for joint work in the future.

Father Nikolai Teteryatnikov, lecturer at the Leningrad Theological Seminary, a group member, took part in the meeting.





## The Old Shrine of Zaraïsk

**T**he town of Zaraïsk in Moscow Region is like many small towns in our vast Motherland, and at first sight there is nothing particular to attract one's attention.

Yet for several centuries it played a great role in the defence of Russian soil against enemy raids. History records several victories of the volunteer corps of Zaraïsk. Thus, in 1541, during the siege of Zaraïsk, Saip Ghirai, the Crimean khan, was crushed by the military commander of the town, Voivode Nazar Glebov.<sup>1</sup> In 1570, Khan Devlet Ghirai, having laid waste the area surrounding Zaraïsk, was approaching the town, but he was surrounded at night by the troops of Voivode Dmitriy Khvorostinov, who killed a great many Tatars and took a large number of enemies prisoner, forcing the remainder to save themselves by shameful flight.

As early as 1531, Grand Duke Vasilii III Ioannovich prudently ordered the construction in Zaraïsk of a stone fortress to replace the earlier wooden one.<sup>2</sup> This mediaeval monument is a reminder of the terrible time of the interregnum, of the military deeds of Prince Dimitriy Pozharsky when he was the military commander of Zaraïsk, of the great patriotism of Archpriest Dimitriy of the cathedral, of the military valour of Voivode Prokopiï Lyapunov, and of other remarkable Russian people.

Also indissolubly linked with the past glory of the town is a miraculous event which took place more than 700 years ago: the translation in 1225 of the miraculous icon of St. Nicholas from Korsun to Zaraïsk by Father Eustathios.

Mediaeval narratives about this shrine open pages of the distant past which are dear to the heart of the Russian believer: they tell of the power and glory of our Motherland and of God's benevolence towards her, of the spiritual beauty of the Russian man, of his

deep faith and Christian love even in self-sacrifice, of the deep veneration the Russian people of the merciful Nicholas, and of the special intercessions of the great miracle worker for the Land of Russia.<sup>3</sup>

The first tale about the town to appear in annals dates from 1225, and connects the foundation of Zaraïsk with the translation of the miraculous icon. "In the year 6733 (1225), on the twenty-ninth day of July, on the Feast of St. Kallinik the Holy Martyr, in the reign of Grand Duke Georgiy Vsevolodovich of Vladimir and Grand Duke Yaroslav Vsevolodovich of Novgorod and his son Aleksandr Nevsky, and of Grand Duke Georgiy Ingorevich of Ryazan, the miraculous icon of St. Nicholas was translated from the celebrated town of Korsun to within the bounds of Ryazan (Zaraïsk was a part of Ryazan), to the province of the Orthodox Prince Feodor Georgievich of Ryazan. The miraculous icon had stood in the centre of the town of Korsun where there was the Church of the Holy Apostle St. James, the Brother of the Lord, and in which Presbyter Eustathios had served."

The year 1224. The sunny shores of the Pontus Euxinus (the ancient name for the Black Sea). Under a calm sky, bathed in the luxuriant green of fragrant gardens and vineyards, the medieval town of Korsun spread over picturesque hills.<sup>5</sup> The blinding white of the town's buildings and the sparkling gold of high church cupolas were seen from afar by travellers approaching the town from the sea. The town, bustling with people of many tongues, was reminiscent of a turbulent whirlpool. Here could be seen rich Venetian merchants and simple, plainly dressed Bulgars, cheerful Genoese, severe Varangians from the far North, Russian boyars and traders strutting in their long kaftans, stately Hungarians, swarthy Arabians, and many of

tors, all had come to the trading  
tre of Taurida for their various pur-  
poses. The overwhelming majority of  
inhabitants of the town were  
peaks, who had come here a long time  
from Greece, to which the town and  
whole peninsular had belonged.  
In the centre of Korsun, in the great  
square, rises up the majestic old  
church of St. James the Apostle. This  
church was witness to many notable  
events. One of these is particularly dear  
to the memory of Russian Christians:  
it was here that Prince Vladimir of  
Novorossia, Enlightener, Equal to the  
Apostles, of the Russian Land, was bap-  
tized.

Byzantine craftsmen were excellent  
interpreters of the saints and Gospel  
themes. Mention must be made of the  
extraordinarily expressive repre-  
sentation of the Last Judgement, which  
at its time so powerfully struck the  
heart of Prince Vladimir, who was then  
still a pagan. Near the porch there is  
the marble font in which, according to  
tradition, Prince St. Vladimir was bap-  
tized.

Among the many icons decorating  
the church, the small icon of St. Nicho-  
las the Miracle Worker, Archbishop of  
Myra in Lycia, stood out because of its  
decorative qualities. Even the church's  
presbyter did not know when and how  
it had come to be here. This icon, by  
an anonymous icon-painter, was much  
loved by the people: it breathed holi-  
ness and beneficence, and those at  
prayer in the church constantly turned  
to it.

One of the church's priests was the  
Greek presbyter, Eustathios, who was  
early loved by the parishioners. He  
was a tall, broad-shouldered man with  
gentle and kindly eyes and a broad thick  
forehead. Born in Korsun, he had never  
in his whole life left his native town.  
Here his father and grandfather had  
lived, and he himself wanted to die here,  
in his native land, when his time  
would come. This was what Presbyter  
Eustathios had thought, not suspecting  
that in three weeks he would leave  
Korsun for ever.

The presbyter's wife, Theodosia, was  
her husband's loyal helper, assisting  
him in his pastoral duties, taking an  
active part in the decoration of the

church, and taking care of its clean-  
liness and order. She herself often  
spoke to women who were preparing  
for the Holy Sacrament of Baptism, of  
its significance and of the life that it  
is fitting for a Christian to lead. She  
found time to visit the sick and help  
the needy. She was bringing up her  
fourteen-year-old son in the spirit of  
Christian piety, seeing in him a future  
servant of the Church.

But then the quiet life of the pious  
family was disturbed by a wonderful  
event which is described in the annals:  
"...In the year 6732 (1224), St. Nicho-  
las the Great Miracle Worker appeared  
in the town of Korsun in a dream to  
his servant named Eustathios, and said  
unto him: Eustathios! Take the miracu-  
lous icon and go with thy wife, Theo-  
dosia, and thy son, Eustathios, to  
the land of Ryazan. For I wish to be  
there in the form of my icon and to  
work miracles and to glorify that  
place...."

When he awoke, the presbyter told  
Theodosia of the miraculous vision, and  
they were both in bewilderment for the  
whole day. Until that day he did not  
even know of the existence of the land  
of Ryazan, let alone where it was.  
Presbyter Eustathios almost forgot the  
dream, but after three days the miracle  
worker again appeared to him in a  
dream and repeated his command. This  
time fear took hold of Eustathios. "And  
he began to think to himself and said:  
O, Great Miracle Worker Nicholas,  
where art thou sending me? I, thy ser-  
vant, know not the land of Ryazan; thou  
didst call me, but I know not whether  
that land is in the east, or in the west,  
or in the south, or in the north."

Reasoning thus, he was as far from  
fulfilment of the saint's wish as be-  
fore.

But the saint appeared to him a  
third time and sternly ordered him "to  
go immediately due east", promising  
to be his guide. Then it became clear  
to the presbyter that he had been called  
to fulfil a heavenly command, and  
it meant that he would have to leave  
his native Korsun and the church, to  
part from his relatives, dear ones,  
friends and spiritual children, and possi-  
bly never see them again. The cross  
which Divine Providence was laying on



him seemed too heavy and he was lacking in spiritual strength to bear it. The presbyter was again overcome by doubt and he "therefore lingered awhile".

For his faintheartedness Presbyter Eustathios was punished with sudden blindness. This happened so unexpectedly that Theodosia, who had before grieved bitterly over the possible parting from her native land, was ready to set off even on the following day. She realized that the misfortune was a result of disobeying the saint. And Presbyter Eustathios realized that it was the Will of God for him "and he began to mourn and lament, and gradually to gather his senses and repent, and piously prostrate before the miraculous icon", and with heartfelt contrition tearfully prayed: "O, Great Miracle Worker Nicholas, exalted by the Lord in Heaven and glorified in miracles on earth! I, thy servant, have sinned before thee, Master, not having obeyed thy command, forgive me, thy sinful servant, let it be done as thou wilt..."

Having firmly decided to do the will of the saint immediately, Presbyter Eustathios prayed before the icon believing that he would be forgiven. And a miracle happened: he clearly saw the gentle face of the miracle worker and the hand of the saint blessing him. Indeed, Presbyter Eustathios truly felt the life-giving power of that hand when he rose quickly from the cold flags of the church and with inexpressible joy pressed his thankful lips to it. Tears of tender emotion flowed down Theodosia's face...

Preparations did not take long. The house, the garden, everything was sold. Putting aside the money necessary for the journey, Presbyter Eustathios gave the rest of the money to the poor and destitute of the parish. He gave final instructions concerning the church and, inspired by the miraculous sign, sensing the immanence of the saint's beneficent help, he decided to set off on his journey with the rising of the sun.

News of Presbyter Eustathios's visions of grace, of his departure, and particularly of the miraculous healing quickly spread over the whole town. On the following day, scarcely had the first rays of the sun flashed on the golden

cupola of the Church of St. James. The Apostle then from all sides zealous worshippers flocked to it to pray before the miraculous icon, to bid farewell to their beloved pastor, and find out more about the circumstances surrounding the unusual healing. When the presbyter and Theodosia came with their son to the church, it was buzzing like an alarmed beehive. With the help of Appolonitsa, one of the clerics, they placed the holy icon in the centre of the church. Assisted by two priests, Father Eustathios held the Moleben for Travellers before the icon. The miraculous icon was borne out of the church to the ringing of bells and singing of praise by all to the saint. The sun had risen to light up the solemn procession with its morning rays.

Father Eustathios felt an inexpressible spiritual joy. When they had passed the town limits, the presbyter stopped and blessed those who had accompanied him with the icon of the saint. Putting his hopes on the saint's protection of him from the Cumans, Father Eustathios earnestly crossed himself and quickly strode out along the dusty road leading across the vast Cuman steppe. Behind him followed Theodosia, her son and Appolonitsa. Appolonitsa, the young cleric, with a strong, athletic figure and a tanned, courageous face, had joyously accepted the presbyter's invitation to go with him to the land of Ryazan. He was an orphan who did not remember his parents and had grown up in a foster family. At the age of nineteen he was baptized by Father Eustathios who took him under his protection, taught him to read and write and made him reader of the church. Appolonitsa responded to Father Eustathios's care with sincere and devoted filial love. He was happy to be of use to the presbyter on this journey: they carried the holy icon in their arms, and, of course, without a helper it would not have been easy for Father Eustathios.

On the tenth day of the journey they were all tired, and so they were particularly happy to see a small island of trees appear before them. When they had had supper, Presbyter Eustathios lay down in the shade of a tree

egan to pray in his mind to the saint for his blessing on the rest of the journey. He fell into a light sleep.

It became light all around, but the sight was somehow unnatural. The presbyter opened his eyes and suddenly saw standing before him, holding a staff, St. Nicholas, who said to him: "It is not good for thee to go through the land of the Cumans, go rather to the mouth of the Dnieper, and take a boat and go to the Varangian Sea (in foreign lands), and from there go by land to Novgorod the Great, and so thou will come unhindered to the land of Ryazan, and be received everywhere with honour." St. Nicholas blew towards Presbyter Eustathios and disappeared.

The presbyter came to from the puff of wind in his face. He gave an involuntary start, raised himself and looked around: his companions were sleeping peacefully not far away. Comprehending the miraculous vision, he hastily got them up and they all set off again on their journey. Expressing his thanks to the miracle worker, Presbyter Eustathios sang a loud Psalm of Praise. His son and Theodosia joined him in the harmony. Appolonitsa noticed that they were now going in a different direction.

After three days of exhausting walk in the scorching sun, Eustathios and his companions finally reached the wide mouth of the Dnieper. Here they embarked on the large vessel of some Genoese merchants who were returning home after successfully trading with the people of Ruthenia. On the following day the ship and two clippers accompanying it set sail. Theodosia stood at the stern until the outlines of her native land had disappeared. The further the ship carried her, the sadder her heart became.

Young Eustathios, the presbyter's son, went round the ship in joyful excitement. Though he did not understand the language of the seafarers, yet this did not deter him from making friends with them. In his fervid imagination the journey seemed full of mysterious dangers and adventures.

They sailed for more than a month. The short stops in ports, caused by the necessity of replenishing the stores of



**The miraculous icon of St. Nicholas from the town of Korsun**

water and food, gave the travellers almost no rest: when they left the ship for an hour or so, it seemed to them that the land continued to roll from side to side beneath them.

At last the blossoming terraces of Genoa and the cupola of San Lorenzo came into sight: the ship entered the wide bay. In the five days they spent here, Presbyter Eustathios and his companions had a good rest, stocked up with food and were ready to continue their journey. The presbyter sought another ship. In the morning, as he was standing on the pier, he was approached by a tall man with a deep scar on his face, who introduced himself as the captain of an English frigate. He scrutinized Presbyter Eustathios with unconcealed astonishment. Having ascertained that here was a priest taking with him an icon of St. Ni-



cholas, the captain told him of his unusual dream. With the help of a sailor as interpreter, Presbyter Eustathios understood that his heavenly guide had himself appeared to the captain and, giving him the name and details of the presbyter, told him to take him in his ship. The captain was very glad to carry out the unusual command of the "saintly old man", as he put it. His frigate weighed anchor on that very day.

Day after day and week after week fled past, but they were still far from the Varangian Sea. Setting his hope in the help of the saint, the presbyter endured with fortitude all the adversities of the voyage. Looking at him, his companions did not lose heart either.

The weather was favourable for the voyage. No more than a day's sail to the shores of Britain was left, and in their joy, the crew remembered the Genoese wine. They sang and joked. Two young Irishmen began to make fun of the presbyter, saying that he had made up the story of the miraculous happenings connected with the icon.

A strong gust of wind made the ship lurch heavily and the sailors were knocked off their feet. Swearing, they tried to get to their feet, but an even stronger gust of wind made the ship list so much that they rolled across the deck and nearly went overboard. At night the wind rose and they had to lower the sails. All of a sudden it became dark, a flash of lightning lit up the agitated depths of the sea and there was a great clap of thunder. A storm had set in and it raised the waves into huge seething masses.

The captain of the ship could do nothing. The hurricane became unbelievably strong. The steering gear was torn away and the mast broken. The ship had lost its course and its inevitable wreck was imminent. A foreboding of death immediately sobered up drunken heads. Some sailors succumbed to despair and bid farewell to life, others tried to pray, but mortal fear paralyzed their thoughts and tongues. Suddenly they all heard Father Eustathios praying boldly with the icon held high and calling on the help of the miracle worker. His confidence inspired some hope of salvation in all those who were in despair and, forget-

ting their fear, they began as one man to pray with him to "the good helmsman of those at sea."

In a moment a small spot of light appeared in the gloom of the sky directly above the boat. It formed an elongated many-pointed star which quickly began to get broader and to shine with a blinding light. Everyone fixed his gaze spellbound on the unusual star. And suddenly there appeared within it St. Nicholas, standing with his arms outstretched.

Now everyone had forgotten that they were on a doomed ship in a raging sea. Fear and confusion had passed. How long they remained in the power of the vision no one could say. That came to when the miraculous star, leading the ship on, gradually began to fade, and soon it disappeared.

When he came to, the first thing the captain tried to do was establish the ship's position. Looking intently into the dawning light, he saw the outline of an unknown town on the horizon. With oars that had been saved, the battered ship made its way into a large bay formed by the estuary of a deep river. This was not Britain. Above the thick fortress wall surrounding the town there rose the sharp spires of stone castles and churches. It was Riga, then the domain of the Livonian Order. How the ship came to be on the shores of the Varangian Sea, no one could understand.

When he had warmly bidden farewell to the sailors and blessed them, Father Eustathios and his family decided to rest a little in this seaside town after the troubles and dangers they had experienced on their journey. Here they found out which direction they had to take to reach Novgorod the Great.

After three days they were already going through the maze of a dense forest. They passed through a small town called Kes (or Kis) in Russian annals<sup>6</sup>, and then Izborsk, and at the end of the second week they were in Pskov. The inhabitants of the town met them cordially. They spent the night there and continued their journey at sunrise. There seemed to be no end to the forest. Once they ran into a band of robbers who hid themselves in the heart of the forest.

They surrounded Father Eustathios and his companions, hoping for some gain. Pointing to the icon and searching with difficulty for Russian words, the presbyter told them who they were and where they were going. At this, several of them went off immediately in confusion, others went down on their knees and timidly kissed the icon and one of them offered to show them the shortest way to Novgorod, which he assured them they could get to in two days or even less. And indeed towards the end of the second day the tops of the cupolas of Novgorod came into sight. The guide asked Presbyter Eustathios for permission to go on ahead and warn the people of Novgorod of the arrival of the icon; he quickened his pace and disappeared.

Soon the travellers entered the large town which reminded them somewhat of their native Korsun. They were now in the territory of Grand Duke Yaroslav Vsevolodovich. The citizens of Novgorod met the holy icon ceremoniously and joyously. To the sound of bells they bore it through the whole town up to the royal palace where, at the insistent request of the grand duke himself, Presbyter Eustathios decided to stay.

Many miracles were wrought by the icon while it was in Novgorod the Great.

Presbyter Eustathios remembered the command of the great miracle worker and soon began "to consider how he might reach the land of Ryazan", but his wife, tired from the long and hard journey, fell to temptation. Deciding to remain in Novgorod the Great, she hid herself from her husband. But the righteous wrath of the miracle worker was quick to fall on her: "And all the bonds of her body fell weak, and she was as though dead and immovable, and only the breath in her breast remained". By chance two women recognized her and told Presbyter Eustathios that his wife was dying in someone's house. Falling down in tears before the miraculous icon, he cried out fervently: "O great saint of Christ and miracle worker Nicholas! Forgive thy servant, that has sinned against thee, for she is but an unreasonable woman!" And at that moment "his wife was healed".

On leaving the hospitable home of

Grand Duke Yaroslav Vsevolodovich and saying his farewells to him, Presbyter Eustathios affectionately blessed his young sons Feodor and Aleksandr. Making the Sign with the wooden cross over the elder brother, he said quietly: "Thy soul shall rest among the blessed". Placing the holy icon on the light-brown head of the younger brother, he said in an inspired voice: "May the omnipotent help and protection of the Brave Miracle Worker abide with thee for ever, O faithful Prince Aleksandr, invincible warrior of Christ! Thy memory shalt live from generation to generation...."

The presbyter's words came true. St. Feodor, a man of rare spiritual purity, died suddenly on his wedding day (†1233, feast day, June 5). The Orthodox Prince St. Aleksandr, subsequently named Nevsky, became a valiant defender of Russian land and champion of Orthodoxy (†1263, feast day, November 23).

Presbyter Eustathios continued his journey through many towns and villages, in which the icon of St. Nicholas was met with honour and performed innumerable miracles, and he came at last to the land of Ryazan. And he began to think to himself and said: "O, Great Miracle Worker Nicholas, here is the land of Ryazan, whither I want to go and gain peace, though this land be foreign to me and the people unknown."

At that time in the Principality of Ryazan on the right bank of the River Osetr there was a small town called Krasny Gorod ("Beautiful Town"). Young Prince Feodor, the son of Georgiy Ingorevich, Grand Duke of Ryazan, had recently settled there on his own estate.

When Presbyter Eustathios had reached the bounds of Ryazan and stopped, not knowing where to go further, St. Nicholas appeared to young Prince Feodor in a dream, and said: "Prince, prepare to receive my miracle-working image, for I wish to abide here and work miracles, and I shall pray to the All-Merciful God for thee, that He may grant thee the crown of the Kingdom of Heaven, and to thy wife and to thy son." The vision deeply stirred the prince, but he could not understand



the final words of the saint since he had neither wife nor son. The prince went out to meet the miraculous icon with great honour and glory, and in the presence of the great crowd of citizens who had gathered, he received the icon reverently from Presbyter Eustathios and "carried it into his province" on July 29, 1225.

Prince Feodor wasted no time in informing his father of the translation "of the miraculous icon of St. Nicholas from the town of Korsun". When Grand Duke Georgiy Ingorevich heard the news, he thanked the Lord and His saint and with Bishop Evfrosin Hagiorites he came to venerate before the miraculous icon. Seeing the wonderful miracles wrought through the icon, the grand duke was happy to give orders to lay the foundation of the Church of St. Nicholas<sup>7</sup>. Scarcely two weeks passed and the new church was completed. Bishop Evfrosin consecrated it and the miraculous icon was carried with due solemnity into the church.

The year 1237. Twelve years had passed since the time when Presbyter Eustathios had brought the holy icon within the bounds of the land of Ryazan. Through all these years he had led a quiet and serene life with his family in the town of Krasny and served in St. Nicholas Church. He was held in great esteem by both the citizens and Prince Feodor himself. His son Eustathios had already been serving for three years as a priest in the church which he had seen built, and he helped his father zealously with his pastoral duties. Theodosia had aged noticeably, but as before she bustled about her household work. And Appolonitsa had also become a devoted servant of the prince. There seemed to be no signs of troubles ahead: Prince Feodor was far away from internecine strifes, and life flowed peacefully on in Ryazan.

But the thunder on the River Kalka which heralded to all Russia the impending storm did not bring the feuding princes to their senses: God's warning voice went unheard. Endless quarrels and fratricidal wars, intrigue and deception, the tyranny of vengeance and violence, all these were on the increase.

There came another clap of thunder: "In the year 6745 (1237), for our sins

the Lord permitted the godless Batu Khan to enter the Russian land with a host of warriors," the annals say. A terrible storm broke out over Russia. Towns and villages were in flames and blood flowed over the face of the tormented land; the wailing and moaning of people driven into captivity filled the crimson sky. The brutal enemy lay behind corpses and smouldering ruins wherever he went. "A time of great ferocity had come. In vain to resist the wrath of God, for consternation, storms, fear and trembling were directed against us for our sins... We were visited by the foreign tongue of godless Moabites, that were named Tatars!" the annals cry in horror.

The Land of Russia had never before experienced such great disaster, destruction and immeasurable grief as at the time of the devastating invasion of the Mongol-Tatar horde.

Like a swarm of locusts destroying everything in its path, Batu Khan's countless hordes suddenly appeared at the bounds of Ryazan, they drew themselves up along the River Voronezh and threatened invasion. The khan's envoy demanded of Grand Duke Georgiy Ingorevich "a tithe of everything, of princes, of people, of horses". The grand duke asked them to wait three days for an answer. He himself, forgetting personal hostility, wasted no time in hurrying to his neighbour, Prince Yuriy Vsevolodovich of Suzdal, with a proposal to unite and repel the attack of the common enemy. But the Prince of Suzdal rejected the offer. Then the independent princes and boyars and voivodes were hurriedly summoned to council, and it was decided to send rich gifts to the khan with an embassy consisting of several princes and boyars, including Prince Feodor Georgievich, who took with him his tutor and friend, Appolonitsa.

The khan, "cunning and merciless" greedily accepted the gifts and promised "not to battle against the lands of Ryazan", but declared that the envoys should surrender their wives and daughters to him. On behalf of his courtiers, Prince Feodor indignantly rejected this insolent demand. One of the Ryazan boyars, "taught by a demon" whispered to the khan that Feodor had

very beautiful wife of royal blood. Hearing these words, Khan Batu desired to see this wife, and driven by lust of the flesh, said to the prince: let me see, prince, the beauty of thy wife".

Feodor scoffed at the khan's shameless words and looked him courageously in the eye, saying: "It is not fitting for us, Christians, to give up to you, an impious and godless prince, our wives and children for desecration." The khan rose threateningly. But as a true son of the Russian land, Prince Feodor added fearlessly: "When you have conquered and taken our land, then will you be master of our wives and ourselves".

The fierce khan, before whom all trembled, had never heard such words from anyone. Filled with rage, he ordered the recalcitrant prince put to death and his body thrown out to be torn to pieces by animals and birds. The rest of the innocent princes and boyars were also killed. Appolonitsa alone was miraculously saved from death. Overcoming fear, he searched for the body of the prince and, having found it, hid it in the hollow of a tree, and then set off with the sad news to Princess Evpraksia.

The Orthodox princess, torn by worry, had stayed in her chamber for five days, all the while watching the road and waiting for her beloved husband. She was staggered by the news of his death which Appolonitsa brought. She was pale and as if petrified as she heard Appolonitsa, and she did not notice that her tears were falling onto the face of her young son, Ivan, who was sleeping peacefully in her arms. Overcome and tormented by grief, before Appolonitsa's eyes she rushed to the open window with her son firmly clasped to her breast, and, saying, "Receive me, Father Nicholas", she threw herself to the ground "and did herself unto death" (in old Russian: *zarazisya*).

"And from that day forth, as our fathers tell us, that town was called Zarazsk." "And for that reason the miraculous icon of Korsun came to be called the icon of Zarazsk, for the blessed Princess Evpraksia had killed (*zarazi*) herself and her son Prince Ivan."

... "And Grand Duke Yuriy Ingvarovich heard of the death at the hands of

the godless prince of his beloved son, Prince Feodor, and of many princes and the best men, and he began to weep for them with the grand duchess and with the other princesses and with his associates. And the whole town wept for a long time. But as soon as the grand duke took respite from that great weeping and wailing, he began to muster an army and deploy the regiments. And Grand Duke Yuriy Ingvarovich saw his associates and his boyars, and his *voivodes* galloping bravely and dauntlessly on horseback, and he raised his hands up to Heaven and said with tears: 'Lord, deliver us from our enemies, and save us from those who rise up against us, and hide us from the throng of the faithless and the multitude of law-breakers. May their path be dark and dangerous'. And he said unto his brethren: 'Sovereigns and brethren! If we have received good from the hands of the Lord, then shall we not also endure evil? We had better gain eternal glory by death, than fall under the power of the pagan. And I, your brother, will drink from the deathly cup before you for the Holy Church of God, for the Christian Faith, and for the Motherland...'. "And he entered the Church of the Dormition of the Most Holy Sovereign and Mother of God, and wept greatly before the icon of the Immaculate One, and prayed to the great miracle worker St. Nicholas of Zarazsk."

Despite the small number of his troops, the grand duke decided to follow the example of his own son and to engage in battle with the enemy's countless hordes. In an unequal battle, all of the troops, *voivodes* and princes of Ryazan fell with valour.

Mercilessly killing all the inhabitants of the towns and villages of the land of Ryazan, the Tatars soon approached Ryazan itself. The town fell on the sixth day of siege. "Much heartened by the despair and torment of the people, Batu's barbarians crucified prisoners, or, binding their hands, shot arrows at them as at sporting targets; they profaned the holy temples, and raped the young nuns, illustrious women and maidens... they burnt the priests at the stake and smeared the altars with their blood. The whole town and the surro-



unding monasteries were razed to the ground. The killing lasted several days. Finally the wailing and despair disappeared, for there was no one left to weep and moan." <sup>10</sup>

Igor Igorevich, who was in Chernigov at the time of the invasion, was the only one of the whole house of the princes of Ryazan to survive. He went with Appolonitsa to the River Voronezh, to the place where Prince Feodor had been so wickedly murdered. Appolonitsa quickly found the tree in whose hollow the body of the prince was hidden. And great was their amazement when they saw that the body had not suffered any decay at all.

With a feeling of deep grief and reverence they delivered the body of the blessed Prince Feodor to his town, and there he was buried in a grave together with his wife and son, <sup>11</sup> not far from the burned Church of St. Nicholas, where remained unharmed the miraculous icon of the saint who had promised that all Prince Feodor's family would be honoured with heavenly crowns. The funeral service was conducted by Father Eustathios, the son of Presbyter Eustathios. Prince Igor placed three stone crosses over the graves.

After about a year Presbyter Eustathios of Korsun also died. With the words, *Lord, now lettest thou thy servant depart in peace, according to thy word*, he calmly knelt down before the icon of St. Nicholas, and with a face lit up with joy he departed to the Lord. More than thirty years later, when the church was built again, the presbyter's remains were placed under the altar stone.

From that time until about the beginning of the 16th century, history remains silent about the miraculous icon of Zarsk.

At the beginning of the 16th century, the town of Zarsk was expanding successfully. This prosperity was due to the fact that our pious ancestors, in their deep reverence for St. Nicholas, sought his protection. They remembered the innumerable miracles wrought through and appearances of the icon of St. Nicholas of Zarsk from their fathers and forefathers, and for their steadfast hope in him they were favoured

with the mercy of the great miracle worker. They became witnesses to yet more wonderful events. "In the year 7021 (1513), when the Crimeans came to the land of Ryazan, and to the town of Nicholas of Zarsk, the priests of Zarsk took the miraculous icon of Nicholas and went to Kolomna, because of the Tatar presence"; that is how an unknown chronicler begins his simple narration "Of the translation of the miraculous icon of St. Nicholas of Korsun to Kolomna, until its return to Zarsk." <sup>12</sup>

In 1513, at the time of the plundering raids of the Crimean Tatars into the lands of Ryazan, the priests of Ryazan, wishing to save the revered icon from desecration, sent it for safekeeping to the town of Kolomna, which at that time was strongly fortified and armed. Bishop Mitrofan of Kolomna and the inhabitants of the town received the icon with reverence and placed it in the Church of St. Peter the Miracle Worker. There many acts of healing and miracles were performed through the icon. Bishop Mitrofan gave a detailed account of all this in a letter to Grand Duke Vasilii III Ioannovich of Moscow (1505-1533). The grand duke rejoiced when he heard of the great mercy of St. Nicholas the Miracle Worker and ordered Bishop Mitrofan to build a stone church to St. Nicholas the Miracle Worker in the square in Kolomna and to place there his icon of Zarsk. This was followed by another order from the grand duke: "having made a copy of it (the icon) send it to Zarsk". Bishop Mitrofan set about executing this order as soon as he received it. Many of the inhabitants of the town fervently joined in the erection of the church. It was completed in less than a year. The revered icon was placed in a bejewelled riza under a high bronze baldachin; molebens were held continuously before the icon. With the blessing of Bishop Mitrofan, the painstakingly executed copy of the holy icon was soon sent to Zarsk, accompanied by two clerics. "The priests of Zarsk obeyed the command of the Tsar and grand duke, and took this copy, and placed it by the old altar."

The miraculous icon remained in Kolomna for more than two years, "heal-

all manner of ailments and sores in men". But "that hater of mankind the Devil, penetrated the heart of a certain smith", a skilled silversmith, well known in the town, who went by the name of Kozlok, "and put it in his mind to rob the church" where the miraculous icon of St. Nicholas was. One night, enticed by its rich ornaments, he stole the riza from it, "all the jewels from the setting".

When Bishop Mitrofan and all the citizens discovered what had happened, they were filled with horror at this gross villainy. In grief and bewilderment at who could have committed this unheard of sacrilege they asked one another: "What fearless enemy has come, and who has dared to lay hands on the miraculous icon, how did his hand not wither, and how did the bonds of his body not weaken..."

More than a month passed without their managing to find the thief. No one knew anything about the fate of the riza, though all were firmly convinced that the great saint of God could not be outraged. And indeed, in the sixth week after the robbery, St. Nicholas appeared in a dream to the pious Sozont Kiselev, who had been lying seriously ill in bed, unable to move, for eight years, "unable to move either his arms, or his legs, nor a single joint".

The saint gave him a strict order to go to Bishop Mitrofan and say that the ornaments from the icon had been taken by Kozlok, who lived on the far side of the River Kolomna, and that he had hidden it in some roots at the edge of a pond near his home. Referring to his illness, Sozont began to speak of the impossibility of carrying out the saint's command. But St. Nicholas took him by the hand and raised him from his bed. Awakening from his dream, Sozont saw that he was standing beside his bed and his illness had passed away.

Forgetting himself for joy, he immediately ran to the bishop and conveyed the saint's command word for word. Right away Bishop Mitrofan ordered the bells to sound to gather the citizens. He vested himself, and, taking the miraculous icon of God's saint, he set off for the instructed place, telling

no one where or why he was going. When the people saw Sozont, they praised the great saint for this new miracle, but they were puzzled "why and where was the bishop going with the miraculous icon?" When the unusual solemn procession approached Kozlok's home, the thief rushed out to meet them and confessed his crime before all the people. Returning the bejewelled riza from the icon, he repented of his sin. The joyful people of Kolomna generously forgave Kozlok and returned to the town.

On the route of the procession, by the Ivanovskie Gates, sat a beggar, deaf and dumb from birth, asking for alms. Turning an entreating glance on the icon of the saint, he unexpectedly heard the loud glorification coming from the mouths of a thousand joyous worshippers. In a burst of spiritual ecstasy, he opened wide his mouth and sang out: "Rejoice, Nicholas, great saint and miracle worker of Zaraisk!..."

Moved by zeal for the glory of God and of this saint, Bishop Mitrofan again sent Grand Duke Vasilii Ioannovich an extensive message with a description of the new miracles performed by the Zaraisk Icon of St. Nicholas: "How an infirm man was made whole, how its riza was found, and how a deaf and dumb man was healed, and many other miracles performed."

In his letter of reply, the grand duke ordered Bishop Mitrofan henceforward to travel to Moscow three times a year with the glorious icon and with the holy water blessed at a moleben before it.

When some time had elapsed since these events of "the benevolent miracle worker", the copy of his miraculous icon, which had been sent to Zaraisk, appeared in Kolomna "borne by no one", and the original miraculous Korsun icon, "also borne by no one", miraculously returned to Zaraisk.<sup>13</sup>

"And so to this day it stands in the cathedral church of Zaraisk, and gives grace and health to those who come to it with faith in Christ our Lord, to Him be glory now and for ever and world without end. Amen." Thus ends the story that has come down to us of this holy shrine of the Land of Russia.



<sup>1</sup> N. M. Karamzin. *Istoria Gosudarstva Rossiiskogo* (A History of the Russian State). Moscow, 1903, Vol. III, pp. 30-31.

<sup>2</sup> N. M. Karamzin. *Istoria Gosudarstva Rossiiskogo*. 2nd edition, Vol. VII, p. 188.

<sup>3</sup> "The wide distribution, high patriotic significance and great literary merit of 'The Story of the Icon of St. Nicholas of Zaraisk' (Povest o Nikole Zaraiskom) attracted the attention of Soviet historians of mediaeval Russian literature," notes V. I. Antonova in her article 'The Early 14th Century Moscow Icon from Kiev and 'The Story of the Icon of St. Nicholas of Zaraisk'' (Works of the Mediaeval Russian Literature Department of the Institute of Russian Literature of the USSR Academy of Sciences (hereinafter WMRLD). Vol. VIII, Moscow, 1957, pp. 375-392; quot. p. 375).

Research by V. L. Komarovich and D. S. Likhachev has shown that early copies of the story belong to the first half of the 14th century, but the final version of the story was made in the 16th century.

See: V. L. Komarovich. *K literaturnoi istorii povesti o Nikolae Zaraiskom* (On the Literary History of the Story of the Icon of St. Nicholas of Zaraisk). WMRLD, Vol. V, Moscow-Leningrad, 1947, pp. 57-74. *Povesti o Nikole Zarazskom* (Stories of the Icon of St. Nicholas of Zarazsk). Texts. Edited with an introduction and commentary by Academician D. S. Likhachev. WMRLD, Vol. VII, Moscow-Leningrad, 1949, pp. 257-405.

<sup>4</sup> On the translation of the icon of St. Nicholas the Miracle Worker from Korsun to Zaraisk see also: *The Cathedral of St. Nicholas of Zaraisk*. "Supplement to the Ryazan Diocesan News", 1878, No. 1, pp. 12-21. *The Story of the Icon of St. Nicholas the Miracle Worker*. "Supplement to the Ryazan Diocesan News", 1878, No. 24, pp. 663-674. *Materials for a History of the Ryazan Diocese*. "Supplement to the Ryazan Diocesan News", 1879, No. 6. N. I. Petrov. *The Narrative of the Translation of the Icon of St. Nicholas of Zaraisk from Korsun Through Riga to Zaraisk in the Years 1224-1225*. "Archaeological News and Notes from the Moscow Archaeological Society", Moscow, 1896, Nos. 9-10.

<sup>5</sup> Archaeological excavations carried out from 1888 until the present time show that the town of Korsun, or Chersonesus (situated three kilometres west of present-day Sevastopol), existed as early as 5th century B. C.

Occupying a large part of north-west Crimea, the early Russ of the first centuries was in close contact with the population of the Greek port towns, including the inhabitants of Chersonesus, the earliest centre of Christianity in our

country. (The first Christian community in Chersonesus was founded in the 1st century by the Holy Apostle Andrew the First Called).

See: P. Lavrov. *Zhitiia Khersonskikh svyatykh* (Lives of the Chersonesus Saints).—"Monuments of Christian Chersonesus". 2nd edition, Moscow, 1911. Docent G. Mirolubov. *Drevni Khersonesus Russkaya Tserkov* (Early Chersonesus and the Russian Church), "The Journal of the Moscow Patriarchate," 1952, No. 2, p. 51-57. G. D. Belyi. *Chersonesus-Korsun*, Leningrad, 1969.

<sup>6</sup> Academician D. S. Likhachev explains: "K. Kezis-Venden, modern Tsezis [Tsezis—a town in the Latvian SSR on the River Gauja]. N. I. Petrov in his paper "Stories of the Translation of the Icon of St. Nicholas of Zaraisk from Korsun Through Riga to Zaraisk in 1224-1225." [see Note 5] wrongly suggests that Kes is Ikeskola. Russian chronicles it is always 'Vende' (WMRLD, Vol. VII, Moscow-Leningrad, 1949, p. 265).

<sup>7</sup> On the spot in the Zaraisk Kremlin where the Church of St. Nicholas now stands. See: *The Cathedral of St. Nicholas of Zaraisk*, "Supplements to the Ryazan Diocesan News", 1879, No. 15, 1878, No. 1, No. 6, etc.

<sup>8</sup> The first, unfinished, poem of the fine poet Dmitriy Venevitinov (the 100th anniversary of whose death falls this year), was written during a period when he was working in the Moscow Archives (1824). The poem "Evpraksia" is concerned with the feats of Prince Feodor of Ryazan and his wife Evpraksia, who preferred death to the shame of Tatar imprisonment and humiliations. See: B. Smirensky "Evpraksia". *An Unknown Poem by D. Venevitinov*.—"Literaturnaya Gazeta", 1955, September 24, p. 2. L. Tartakovskaya. *Dmitriy Venevitinov* (Personality, Works). Tashkent, 1974, pp. 96-101.

<sup>9</sup> *The Stories of the Icon of St. Nicholas of Zarazsk*. Texts. ed. by D. S. Likhachev—WMRLD, Moscow-Leningrad, 1949, Vol. VII, p. 290.

<sup>10</sup> N. M. Karamzin. *History of the Russian State*, Moscow, 1903, Vol. III, p. 136.

<sup>11</sup> "Not far from the cathedral church [of St. Nicholas the Miracle Worker] there is a mediaeval monument above the graves of Prince Feodor Ingorevich of Zaraisk, killed in Batuu Horde, of his wife Evpraksia and of their young son Ioann, who were, of course, the first of the princes of the Land of Ryazan to be honoured with martyrs' crowns in the Kingdom of God. Their death served as a propitiatory sacrifice to God's judgement for the good of Zaraisk which, although it was the centre of Batuu devastation, suffered from the attacks of his hordes incomparably less than other towns. In the centre of the two crosses on the extreme sides there

## SPECIFICATION

Captions to the coloured photos of the Novgorod churches' iconostases on the p. 8 of inset in the JMP No. 5, 1980, read:

the iconostasis of the Church of All the Saints of Novgorod beneath the Church of St. Philip the Apostle; the iconostasis painted in 1961 by Archbishop Sergiy Golubtsov (now retired at the Trinity-St. Sergiy Lavra), consecrated in 1968 by Metropolitan Nikodim († September 5, 1978).

**Below:** the new iconostasis of the Church of St. Nicholas adjacent to the Church of St. Philip the Apostle; the iconostasis was consecrated on August 16, 1979, by Metropolitan Antony of Novgorod and Leningrad

representations of Prince Feodor and his son, infant Ioann, and on the middle cross, of Princess Evpraksia. Lower down on the crosses there is a representation of the martyrdom of Prince Feodor, of the fall of Princess Evpraksia in her chamber and of her burial. On the reverse sides of the crosses is written in ligature, on the first: "In the year 173 (1665) on the 14th day of June, as seen in the book of chronicles", on the second: "These crosses were erected on his promise by Prince Nikita Grigorievich Gagarin", on the third: "For the faithful princes of Ryazan who were killed by lawless Prince Batu. (Zaraisk's St. Nicholas Cathedral' Supplement to the Ryazan Diocesan News", 1878, No. 18, pp. 505-506.

These three crosses, erected by N. G. Gagarin in place of the original ones, which did not survive, are now in the Zaraisk Museum.

See also: I. Dobrolyubov. *Istoriko-statisticheskoe opisanie tserkvei i monastyrei Ryazanskoi eparkhii, nyne sushchestvuyushchikh i uprazdnykh* (A Historico-Statistical Description of the Churches and Monasteries of the Ryazan Diocese—functioning and non-functioning.) Vol. I, Zaraisk, 1884, p. 163.

<sup>12</sup> On the deep reverence of the people of the town of Zaraisk for the miraculous icon of St. Nicholas, and also on the translation of the icon from Zaraisk to Kolomna and its return to Zaraisk. See: The Cathedral of St. Nicholas in Zaraisk (continuation), "Supplement to the Ryazan Diocesan News", 1878, No. 20, p. 556-564; "Speech on the Day of the Translation of the Miraculous Icon of St. Nicholas the Miracle Worker from Korsun to Zaraisk," "Supplement to the Ryazan Diocesan News", 1878, No. 23, p. 633-638.

Father V. Izyumsky's article "The Gift of Love and Thanksgiving" (The Journal of the Moscow Patriarchate, 1953, No. 1, pp. 57-58) tells of the ceremonial blessing of the new riza on the revered icon of St. Nicholas the Miracle Worker in the Church of the Annunciation in Zaraisk on November 27, 1952.

<sup>13</sup> According to other sources: "From the town of Kolomna, from the stone church with its doors properly closed, it went out unseen to the town of Zaraisk and appeared in the church earlier built for it".

Archpriest VASILIIY IZYUMSKY

Archbishop Nikodim of Kharkov and Bogodukhov with the parishioners of the Prayerhouse of the Ascension in the village of Radovskie Peski, Borovaya District, on May 27, 1979, the 6th Sunday after Easter, of the Blind Man







## DIVINE LITURGY

### The Communion Hymn

**A**fter the choir has sung: "One is holy, one, Jesus Christ, is Lord, to the glory of God the Father. Amen", the Liturgicon prescribes the singing of the *koinonikos* of the day or to the saint. Translated from the Greek, *koinonikos* means "communion" (hymn). It is sung by the choir while the officiants are receiving Communion, and therefore is also called Communion Hymn in the Rule. In practice it is frequently called Communion Verse.

The Communion Hymn is the last of the variable parts of the Liturgy. It is a short canticle (for the most part, a verse from the Psalms) corresponding to the content of the feast or day and linked to the reading from the Apostle or the Gospel. The daily Communion hymns, that is, those corresponding to the days of the week, could serve as examples.

In the Communion Hymn for the Sunday Liturgy, *Praise ye the Lord from the heavens: praise him in the heights* (Ps. 148. 1), the Holy Church summons the Church Triumphant to glorify the Risen Christ our Saviour.

Monday, which is dedicated to the glorification of the Incorporeal Heavenly Hosts, has the following Communion Hymn: *Who maketh his angels spirits; his ministers a flaming fire* (Ps. 104. 4).

On Tuesday, when the Holy Church glorifies the memory of St. John the Baptist, the Communion Hymn at Liturgy is ... *the righteous shall be in everlasting remembrance* (Ps. 112. 6).

On Wednesday and Friday, the Holy Church prayerfully commemorates the Mother of God, our Saviour's Passion and Cross, and our salvation attained through them. The Communion Hymn for Wednesday is: *I will take the cup of salvation<sup>1</sup>, and call upon the name of the Lord* (Ps. 116. 13). The Communion Hymn for Friday is: *For God is my King of old, working salvation in the midst of the earth* (Ps. 74. 12).

Thursday, on which the Holy Apostles are glorified, the Communion Hymn is: *Their line is gone out through all the earth, and their words to the end of the world* (Ps. 19. 4).

On Saturday, the Church commemorates all

God's saints, and Orthodox Christians have died in the faith and hope of resurrection and eternal life. Correspondingly, the Communion hymns for Saturday are: *Rejoice in the Lord, O ye righteous: for praise is comely to the upright* (Ps. 33. 1) and *Blessed is the Lord whom thou choosest, and causest to approach unto thee, that he may dwell in thy company* (Ps. 65. 4).

The Communion Hymn consists of two parts: the verse of the Psalm and the threefold singing of "Alleluia" (from the Hebrew, meaning "Praise God"). The officiants partake of Communion "with the Holy Doors closed, the veil drawn as a sign of a great mystery, this being the holiest moment of the Liturgy, after the transubstantiation and requiring intensified concentration from the worshippers." A short, expressive verse with the refrain "Alleluia" was needed here in order to stress the most important, joyful moments in the Divine service. The melody of the Communion Hymn—measured, tranquil, and affecting—served this purpose"<sup>2</sup>.

The Rule about the singing of the Communion hymns is to be found in the Typikon. For instance, if the feast of a saint in the Menologion falls on a Sunday, and the service for that saint contains a Communion Hymn (which is true of those saints whose feasts, according to the Rule, contain a reading from the Apostle or the Gospel, then after the Sunday Communion Hymn the Communion Hymn to that saint is sung (Typikon, Chap. 3. 5) and "Alleluia" is sung after the second hymn.

Because the time occupied by the singing of the Communion Hymn is insufficient for all the officiants to receive Holy Communion—due to the brevity of the verse, as well as the use of simplified choral refrains—other hymns are usually sung in addition to the *koinonikos* in conformity with the day or the feast: the troparion of the canons, stichera, dogmatika, and others.

Prayers for Holy Communion are frequently read at this time. Readings from the treasures of patristic writings may also be offered to the congregation. This does not contradict the Rule for "in our divine service the Rule allows for edifying readings from patristic works or

## THE 1980 ORTHODOX CHURCH CALENDAR

view of the auspicious date—the 600th anniversary of the victory of the Russian army on the Kulikovo plain (September 8, 1380)—the illustrations in the 1980 Orthodox Church Calendar (handbook edition) are devoted to this great historical event.

The future of Russia and Europe was decided on the Kulikovo plain. The Russians paid thousands of lives for the victory. The test passed down from that distant epoch is to keep the memory of those who fell on the Kulikovo plain "as long as Russia stands" (Korin).

A colourful picture of the Trinity Cathedral in the Trinity-St. Sergiy Lavra adorns the front cover. In this cathedral, on August 18, 1380, St. Iosif Ioannovich Donskoi (1350-1389), Grand Prince of Moscow, received St. Sergiy of Radonezh's blessing for the forthcoming feat of arms.

The back cover reproduces an icon of the Nativity of the Blessed Virgin. Through Divine Providence, the historic victory of the Russian warriors on the Kulikovo plain took place on this feast day.

The calendar opens with a picture of His Holiness Patriarch Pimen of Moscow and All Russia. Tabloid calendars in the Old and New Styles are given on pages 1 and 2. Pages 2-4 offer information on Church feasts, important dates, fast days and secular holidays; here are also given notes on the menologion and a list of abbreviations.

The calendar follows the Old, Julian Style, used by the Russian Orthodox Church (Moscow Patriarchate), which preserves inviolable the Alexandrian paschal cycle while allowing, for reasons of Church economy, certain exceptions for some parishes abroad (see: Archpriest Prof. Liveryi Voronov. "The Problem of the Church

*Lives of the Saints.* According to the Rule, the Night Vigil contains six or seven so-called readings, i.e. specially selected passages from the Holy Fathers' interpretations of the corresponding books of the Old and New Testaments or from the *Lives of the Saints*, *Lusiac story*, *Ladder of Paradise*, the *Prologue*, the *maxarion*, and others<sup>3</sup>. Sometimes the reader might also read the Lord's Prayer, the Creed, the Beatitudes, and other liturgical texts with their commentaries (*Arkhangelskie Arkhialnye vedomosti*, 1894, 4). The 34th Psalm, which is set for the end of the Liturgy, may also be sung or read.

Prayers must be chosen for their edifying nature or spiritual benefit to the worshippers, especially for those who are going to receive Holy Communion, yet their length must be set so as not to artificially draw out the time required before the Communion of the laity, and so as not to distract the prayerful concentration of the officiants in the sanctuary and of the congregation in the church.

In practice, during services in a cathedral, a sermon is often delivered and Confession is conducted before Communion, although the latter is not always desirable in terms of canonical order.

The Communion Hymn is an unfailling part of nearly all the early liturgies. In the Liturgy of the Roman Church, it consists for the most part of a verse from the Psalms which not only varies according to the feast, but also ac-

cording to the Sunday. In the Mozarabic Liturgy the Communion Hymn is always sung alternately by the choir and the priest. In the Coptic Liturgy the 51st Psalm serves as the Communion Hymn. The Communion Hymn is not mentioned in copies of the Alexandrian Liturgy of St. Mark the Evangelist. All copies of the Liturgy of St. James (10th-14th centuries) include the Communion Hymn: *O taste and see that the Lord is good* (Ps. 34. 8).

In the early Russian Church practice the same Communion Hymn was sung for the officiants and the laity.<sup>4</sup>

Father VLADIMIR RIGIN

### NOTES

1) The "cup of salvation" signifies the Saviour's Body and Blood, as well as Christ's Passion. The Church also calls the Mother of God, Who is filled with mercy and benevolence which She pours forth abundantly on all those who acknowledge the Lord, the "cup of salvation". Therefore, among the many magnificent and solemn epithets used to glorify the Mother of God during Liturgy there is "the cup" or "stamna" (vessel): "Rejoice, O Cup, filled with joy" (Akathistos to the Mother of God, oikos 11) and "Rejoice, O Divine Vessel of manna" (Service for the Feast of the Annunciation of the Mother of God, sticheron "Eternal Synaxis").

2) Prof. M. Skaballanovich, *Tolkovyi Tipikon* (A Commentated Typikon), Vol. III., Kiev 1915, pp. 47-48.

3) Archimandrite Kiprian, *Evkharistia* (The Eucharist), Paris 1947, p. 314.

4) Prof. M. Skaballanovich, *Op. cit.*, pp. 49-50.



Calendar." *Theological Studies*, No. 7, Moscow, 1971, p. 170).

The Orthodox menologion for the second half of December 1979 (pp. 5-6) and for 1980 (pp. 7-75) is complemented by regulation notes. The menologion contains an indication of Sundays, weeks, feasts of universal and Russian saints, followed by the Gospel and Apostle lessons for each day. "The appointed readings in the church are the basis of aesthetic theology which is reflected also in the murals in the singing and in the divine service joined together in the church. The appointed readings (the apportionment is truly God-inspired), especially that of the Triodion, contains a comprehensive programme of instruction or catechization, this is pedagogical theology" (N. F. Fyodorov).

In the margins of the menologion and in the subsequent parts of the calendar iconographic samples of some revered miracle-working icons of the Mother of God are to be found, accompanied by brief ecclesio-historical and iconographic notes.

The menologion ends with the paschal cycle for 1980-2001 (pp. 76-77). The practice by which the day of Christ's Holy Resurrection is appointed, as followed by the Russian Orthodox Church, is based on the Early Church decisions: (1) Easter must fall on a Sunday—the day of the Lord; (2) Easter must be celebrated after the vernal equinox ("vernal" for the Northern Hemisphere where the Holy Land is); (3) Easter must be a movable feast, depending on the vernal equinox. It must be celebrated on the Sunday after the vernal full moon following the vernal equinox. In the paschal calculations March 21, Old Style, is taken as the vernal equinox.

In the current year of 1980 Orthodox Christians celebrate Christ's Holy Resurrection on the same day as the Western Christians, March 24 (April 6 according to the New Style); the Annunciation of the Blessed Virgin, therefore, falls on the Monday of Easter Week (in 1991 it will coincide with Easter—such coincidence very rare, is called *kirio-pascha* from the Greek: "Sovereign Easter" or "True Easter").

An alphabetical list of the saints mentioned in the menologion with an indication of their feasts and the meaning of their names is offered on pages 78-97.

The Liturgical Section of the calendar includes the order of the Gospel and Apostle readings up to the singing of the Triodion in 1981 (pp. 97-98), and the Akathistos to the Protecting Veil of the Most Holy Mother of God (pp. 104-114), and the Akathistos to our Most Holy Queen the Mother of God before Her icons "Seeking of the Lost" and "Consolation of All the Afflicted" (pp. 115-124).

A list of anniversaries and memorable ecclesiastical dates for 1980 is given on pages 125-126.

The next, Historical Section of the calendar includes brief articles on the Local Orthodox Churches: of Constantinople, of Alexandria, of Antioch, of Jerusalem, Russian, Georgian, Serbian, Romanian, Bulgarian, Cypriot, Hellenic, Polish, Czechoslovak, American, Sinaïtic, Fin-

nish and Japanese. Despite a few mistakes have crept into the text (for example, on p. 127 it says that St. Basil the Great the bishop of Caesarea in Cappadocia occupied Constantinople seat, while on page 151 the Serbian saint, Stefan Siljanović, is mistakenly called the son of Prince St. Lazar), the articles have informative value, containing a lot of historical data and factual material on the situation in the Orthodox Churches today. The title "The Russian Orthodox Church" consists of several chapters: "The Historical Church" (pp. 132-136); "The Modern Structure, Management and Spiritual Life of the Russian Church" (pp. 137-147); and "Church Art" (pp. 147-151). All the articles are complemented with pictures of the Primates of the Local Churches.

Pictures of the members of the episcopate of the Russian Orthodox Church (September 1979) are given on pages 139-146.

Among the coloured insets there are reproductions of the Donskaya Icon of the Mother of God which accompanied the Russian army throughout the Battle of Kulikovo; the icon of St. Sergiy with his *Life* and a picture of the Battle of Kulikovo; the icon of St. Dimitri Priluki, St. Sergiy's associate, one of the spiritual mentors; the icon of St. Panteleimon of Thessalonica who became the patron of the Russian warriors in all the subsequent battles for the freedom of their Motherland and other illustrations.

There are also two miniatures from the collection of Chronicles of Ivan IV: (1) St. Sergiy of Radonezh presenting to Dimitriy Donskoi two heroes—Schemamonk Andrei-Oslyabya and Schemamonk Aleksandr-Peresvet as a blessing for the decisive battle on the Kulikovo plain; (2) St. Sergiy's vision of the Battle of Kulikovo during his prayer for the warriors in the Monastery of the Life-Giving Trinity.

The heroic feat on the Kulikovo plain recorded by Russian chroniclers and sung by the people has inspired many generations of Russians for the defence of their Motherland. This living link passed down in generations is fully preserved up to this day. The gratitude of the descendants has been perpetuated not only in written monuments but also in works of art and ecclesiastical architecture. The back cover bears a photograph of the Kulikovo plain, the obelisk dedicated to the fallen Russian warriors and the Church of St. Sergiy, Holy Men of Radonezh, Miracle Worker of All Russia.

On the other insets, Archbishop Pitirim of Volokolamsk and Archbishop Antony of Chernigov and Nezhin with representatives of the local laity are laying wreaths and flowers on the sites of the heroic battles, at the cemeteries and monuments to the soldiers who died in the Great Patriotic War.

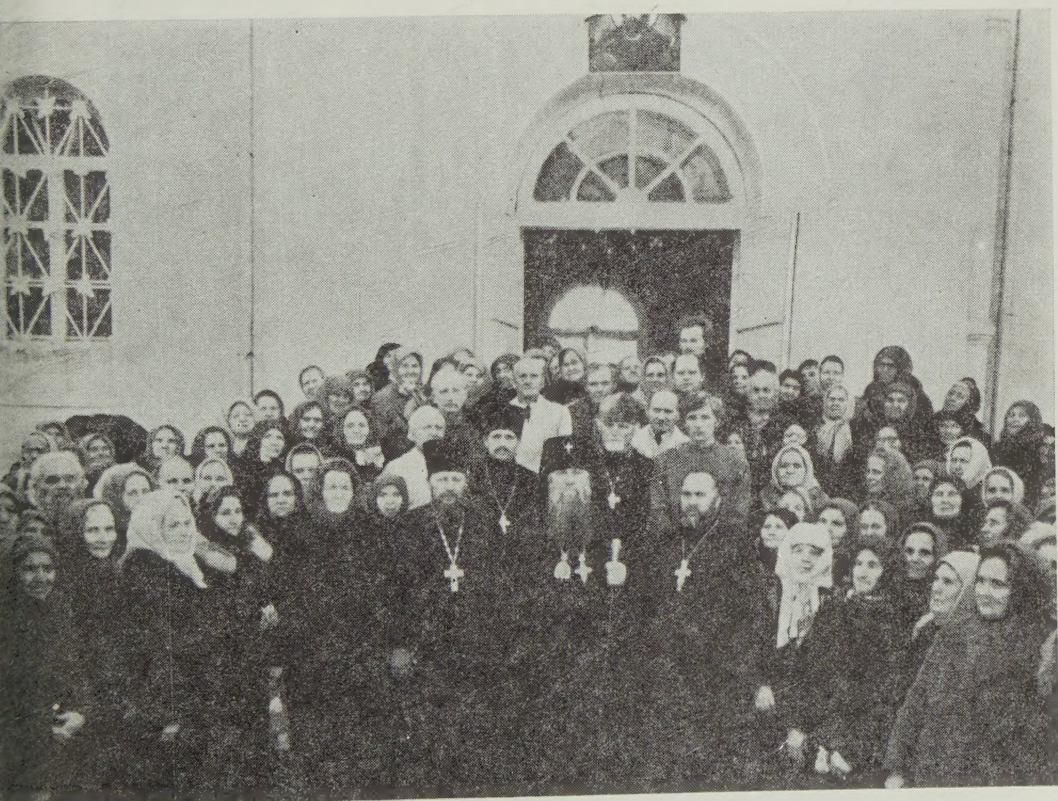
True to her patriotic service, the Russian Orthodox Church combines it with love of truth and peace (Zech. 8. 19), inspired by offering up prayers for peace throughout the year, prayers which are zealous, fervent and universal.

VALENTIN NIKOLAEV





The Cathedral  
of St. Aleksandr  
Nevsky in Melitopol  
[Dnepropetrovsk  
Diocese]



Archbishop Leontiy of Simferopol and the Crimea, Administrator a. i. of the Dnepropetrovsk Diocese, with clerics and parishioners after divine service in the Cathedral of St. Aleksandr Nevsky in Melitopol on December 4, 1979, the Feast of the Presentation of the Blessed Virgin



